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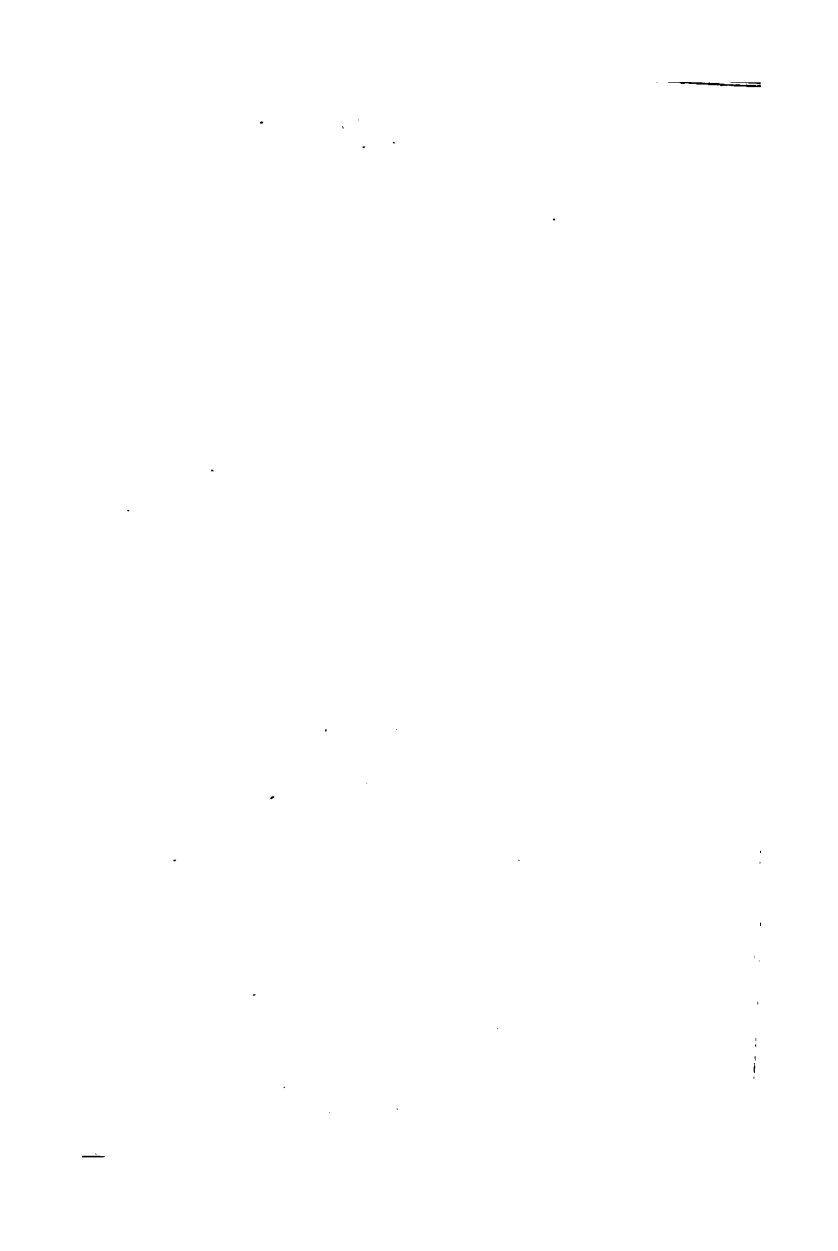
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IMPROVED
MONOTESARON:

A COMPLETE AUTHENTIC

GOSPEL LIFE OF CHRIST;

COMBINING

THE WORDS OF THE FOUR GOSPELS,

IN A

REVISED VERSION, AND AN ORDERLY
CHRONOLOGICAL ARRANGEMENT.

BY FRANCIS BARHAM.

N.B.—This Monotessaron endeavours to supply the completest Combined Harmony ever published of all the words of the Four Gospels, in the best revised translation, and the best chronological order, so as to afford special advantages to the students of biblical truth.

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100. c. 244



PREFACE.

It has been frequently affirmed by myself and other biblicists, that no English Bible has yet appeared combining correct translation with correct arrangement.

To supply this desideratum with respect to the Gospel History of the Divine Saviour of mankind, who is the only perfect model of character and conduct, is the purpose of the present publication.

My endeavour has been to form a combined text that shall, as far as practicable, and more completely than any Gospel Harmony published, include every word, clause, and sentence of the original in a continuous narrative.

The Revised Version adopted consists, for the main part, of the Common Authorized Translation, with more correct renderings of a multitude of passages than have yet been printed.

The chronologic arrangement adopted is mainly that of Dr. Townsend, occasionally modified by the systems of Greswell and other harmonists.

Thus have I laboured to present to the public, in a brief and cheap volume, a greater combination of elucidations of the evangelic record than has hitherto been procurable.

I have supplied a few occasional notes, but I have abstained from frequent critical annotations; partly because they would have doubled the size and expense of this publication, and partly because my reasons for the revised renderings may be generally discovered by studious scholars in standard works of biblical criticism already published.

Having devoted many years to preparing an elucidated Bible, containing all the books of the Old and New Testaments, on the same principles as pervade the present work, I may be permitted to add a few words more on this important subject.

In the first place, I believe that such publications as the present, though not perfect, are valuable steps in advance, to

prepare the way for an English Bible, that shall be superior to the present Authorized Version, because it shall be more correct in translation and arrangement.

Such a grand national work cannot be satisfactorily executed by any man, or body of men, unless they have, like myself, devoted a great many years to hard biblical study.

It cannot be well executed unless its elaborators be men extensively familiar with the Hebrew and Aramæan or Syrian languages, and the cabalistic and rabbinical writings (as were Lightfoot and Gill). For the Hellenistic Greek, in which the Septuagint and New Testament are written, is so Hebraical and Oriental in its character, with respect to the real, specific meaning of many of its words, and phrases, and idioms, that no scholar, accustomed merely to classical Greek, can fail to err very grievously in the hard, delicate task of biblical interpretation.

It cannot be well executed except by men who will resolutely adopt the best, highest, and most consistent sense which the original words will fairly admit; though in so doing they are sometimes obliged to disturb the favourite prejudices of all subsisting sects and parties. In such case God's truth is to be fearlessly followed, though it may happen to prove all men to be in error.

When such a work is well executed, when the Bible is presented to the world in a revised version and chronologic arrangement, more worthy the inspired original than any that have yet appeared, it will, with God's blessing, prove an instrument of great theological and social reform.

It will strongly confirm the truth of the Scriptures as divinely inspired revelations, and establish the canon on firmer testimonies of internal and external evidence, so as to diminish that scepticism which, when excessive, produces infidelity and saps the surest foundations of piety and happiness.

It will evince the immeasurable superiority of the Bible to all other works in literature; not only for its religious and moral truth, but likewise its accuracy of science and excellency of style. Multitudes of passages that have appeared in previous translations as coarse, obscure, or contradictory, will be rectified; and their defects will vanish like those spots on the sun, which emerge only to be absorbed, and by their absorption augment the blaze of solar splendour.

Then, perhaps, a brighter era of sincere and thorough-going biblicism will dawn on the old age of our planet, pre-

ceding those tremendous catastrophes that will attend its predicted dissolution and renovation. Churches will learn how small are many of their sectarian controversies compared with those grand Scriptural verities on which they either now agree or must learn to agree to differ. Senators will see the stupidity of systematically ignoring the only Book on which true political wisdom can be established; and philosophy, literature, and education, will be irradiated by that light of faith, without which they become corrupt, earthly, sensual, devilish.

May this sincere and laborious effort to bring the harmony of the Gospels nearer to perfection, do its intended part in hastening the arrival of such an era. May it render the history of the true Messiah, Christ Jesus, more clear and glorious, by freeing it from the mistakes of interpretation and collocation. Above all, may He who is the way, the truth, and the life, accept it as an honest and humble offering to his Divine Majesty, and forgive its errors and imperfections in His infinite mercy.

As respects the critics, if any of them have gone through so long and profound a series of biblical studies, I shall accept their counsels and corrections with the same gratitude as they would accept mine; and I will treat the praise or censure of other scholars with due respect, according to their just claims to consideration. Little notice should be taken of the foolish and trashy censures of those who have never truly studied these topics with devout perseverance.

My readers will be pleased to find that, after a close examination, I have left at least nine-tenths of the Authorized Version of the Gospels unaltered, as needing no correction. Very numerous instances, however, occur, amounting to nearly one-tenth of the whole, in which it appeared to me that the Authorized Version was more or less defective, and did not adequately represent the actual signification of the original. In all such cases I have endeavoured to give the true meaning of the text as nearly as the idiom of our language would permit. I trust that most of my alterations will commend themselves to candid students after careful and prolonged examination. But it is next to impossible that my new renderings should do so in all cases; for in many instances multitudes of the preceding critics and translators have differed from each other,—illustrating the proverb—"Many

men many minds." I may, however, state in self-defence that my alterations have not been adopted without great consideration; and I have availed myself of the best lights, oriental and occidental, afforded me by my own large biblical library and other collections of books and manuscripts.

The new renderings I have ventured to offer are generally supported by the Syriac Gospels, of which I have freely availed myself. I do not go so far as to maintain, with the Syrian churches of the East, that the Syriac is the absolute original of the New Testament; nor do I assert, with Bertholdt and several German critics that the Greek Gospels and Epistles are primitive translations from Syriac or Aramæan originals. But I do believe that the existing Syriac books of the New Testament were mainly written in Apostolic periods, and that—being in the very language which Christ and his disciples generally spoke—they most closely represent their exact ideas and expressions, which are essentially oriental. Moreover, I believe that the Syriac New Testament in general very faithfully represents the text of the earliest Greek copies of the original manuscripts, and that it is the best extant interpreter of their signification. At any rate the close, though not slavish, agreement between the words of the Syriac and Greek New Testaments remarkably confirms and illustrates the truth of each and both. These facts have been too much overlooked by my predecessors.

This is not the place to explain at large the reasons that I can bring forward for my alterations. Many of these may be found in Winer's Grammar of the Hebrew Dialect of the Greek, called Hellenistic, used in the Septuagint and New Testament. I may, however, mention two or three points with relation to this dialect which are of great importance.

In many passages of the New Testament the words *only* and *rather* are to be understood. (See Parkhurst's Greek Dictionary, under *ov* and *αλλα*.)

Other varieties of ellipsis or omission occur in the Hellenistic Scriptures, several of which are supplied by the Italics in the Authorized Version, but yet more are required to convey the sense.

In many instances words and clauses demand transposition.

Occasionally sentences should be understood as interrogations rather than as affirmations.

In many instances the accidents of the Hellenistic verb correspond with those of the Hebrew and Syriac verb, and should

be construed in an oriental rather than classical method. Thus several phrases which appear in the Authorized Version in the imperative mood, should be rather understood in the future tense, by which means many seeming denunciations will become real prophecies.

The use of the Hellenistic particles has been very frequently misunderstood by men of great classical scholarship, unacquainted with the peculiarities of the Aramæan dialects.

Certain words in the New Testament are generally wrongly translated. For example, *σκανδαλον* signifies a perversion or stumbling rather than offence or disgust.

The word *αιων*, or *æon*, corresponds with the Hebrew *olem* or *oulem*, and signifies a duration, dispensation, an age, a long time, and more rarely means the world, or eternity, or for ever, in the modern scholastic sense of these words. There is an important, yea infinite difference between *æonial*, *durational*, or *long-continued*, and *eternal*, never ending.

In fact, there is a profound and important system of *æonology*, or doctrine of *æons*, *oulams*, and *sephiroths* indicated in Scripture and the Jewish and Christian Fathers. It was a doctrine concerning successive powers of duration, certain dynasties of ages or cycles, opening into each other in definite, harmonic ratios of ascending or descending magnitude. Hence the phrases, this *æon* or the next, and *æons* of *æons*, whole millions of which were less than absolute eternity. This system was too much exalted and elaborated into technical, and almost polytheistic refinements by some of the Cabalists and Gnostics. But it is likewise too much ignored or neglected by some who should be better acquainted with those Divine mysteries which no mortal can fully fathom.

In conclusion, I would say that if my readers be candid and impartial, they will probably grant that this work is in several respects an improvement on its predecessors. They will, I trust, find that new and true light has been thrown on a multitude of passages that have hitherto remained in obscurity; and if they cannot agree with some of my proposed renderings, they can compare them with others that they may like better, and note their emendations in the margin.

As I carefully avoid that odium *theologicum* which has too often blemished biblical criticisms, I may often claim some indulgence in return. May we all forgive and be forgiven.

FRANCIS BARHAM.

Bath, 1861.

PRELIMINARY NOTE.

RESPECTING the time of the appearance of the Messiah, Christ Jesus, as recorded in the Gospels, I agree with the chronology adopted by the judicious Dean Prideaux, which has been generally followed. I suppose that the birth of Christ took place in the year of the world 4000, and that he was four years old at A.D., or Anno Domini, which is not the true date of his birth, but of his childhood—having been miscalculated. I suppose that Christ was about thirty years old when he was baptized by John and commenced his ministry, and that his ministry lasted about seven years, the former portion of which, during the life of John, was comparatively private, and the latter portion comparatively public. I suppose, therefore, that our Lord was about thirty-seven years old at the time of his crucifixion.

Thus I conceive the grand prophecy of Daniel (chap. ix.) respecting the seventy weeks, or 490 years (according to the day-year principle), was exactly fulfilled. Prideaux and Townsend maintain that this astonishing prediction was delivered by Daniel about the year of the world 3466. It may be thus interpreted when regularly arranged:—

Know and understand that from the going forth of the decree to restore and rebuild Jerusalem (in the year of the world 3546) will be seven weeks (or 49 years), until the streets and walls thereof shall be rebuilt, even in troublous times. And then until Messiah the prince (shall commence his ministry) shall be sixty-two weeks (or 434 years); and after sixty-two weeks (will be one week in which) Messiah will be cut off—though not on his own account; and he will confirm a covenant with many for one week (or seven years), and in a division or part of that week he will cause sacrifice and oblation to cease. Therefore the people of the King (of Rome) will come and destroy the city and the sanctuary of Jerusalem. And in the temple there shall be the abomination of desola-

tion until the determined consummation shall be poured out after the desolation.

Note on the Chronologic Arrangement of the Gospels.—I believe it is now generally agreed among investigators of the subject that Dr. Townsend's Harmony of the Gospels (adopted as the basis of the present publication) is on the whole the most satisfactory. It is in truth a very admirable work, and well deserves the success it has obtained. He follows, as nearly as circumstances permit, the order of Luke, Mark, and John, availing himself of the labours of the chief harmonists who preceded him. Greswell's Harmony is also an admirable work, and mainly agrees with Townsend's. But Greswell's plan of following the order of St. Luke's Gospel invariably, seems to me impracticable. For, as he himself allows, Luke's Gospel is evidently unchronologic in Chap. iii., 21, where he places our Lord's baptism after John's imprisonment; and in several other instances: see Robinson's Harmony of the Gospels for evidence of this fact. I have spared no pains in ascertaining the correctness of the present arrangement, having compared it with nearly twenty diatessarons and harmonies in my library.* And though my readers may not always agree with my views, they will, if candid, make due allowance for those difficulties which have occasioned differences of opinion among preceding translators and commentators.

* Among these Gospel Harmonies in my library there is a complete one in English rhyme, formed on the same arrangement of the text. It is an unpublished manuscript.

THE NEW TESTAMENT.*

(Dispensation, or Covenant.)

PART I.

SECTION I.

General Preface to the Gospel History.

MARK i., 1.

THE beginning of the Evangel† (*gospel, or good message*) of Jesuoh Messiah, or Jesus Christ (*the Saviour consecrated or anointed*), who is the son of Alah, Theos, or God.

LUKE i., 1—5.

As indeed many have undertaken to compose a narrative of those things which have been fulfilled (*fully confirmed*) among us, even as they who from the beginning were eye witnesses, and ministers of the Logos (*the Mind, Wisdom, or Word of God*), delivered them to us, it seemed good to me also, having accurately traced all of them from the first, to write them in order to thee, most excellent Theophilus (God-lover), that thou mightest know the certainty of the statements concerning which thou hast been instructed. †

* The original Greek word, *Diathéke* (says Parkhurst) seems best to correspond with our word Dispensation.

† In this title the terms of the Syriac and Greek are combined and translated. The excellent word *Evangel*, used by our old authors, ought not to become obsolete.

‡ St. Luke, in his preface to his Gospel, indicates that the truths of our Lord's mission were fully confirmed by the subsequent experience of the first Christians.

SECTION II.

The Divinity, Humanity, and Office of the Logos—the Mind, or Word of God, manifested in the Messiah, or Christ.

JOHN I., 1—19.

In the beginning was the Logos, and the Logos was with God, and the Logos was God. He was in the beginning with God. All things were made through him, and without him nothing was made which was made. In him was the Life, and the life was the Light of men. And the Light shineth in the darkness, and the darkness did not apprehend it.*

The testimony of John the Baptist concerning the Messiah, Christ Jesus.

There was a man whose name was John (*which signifies Jehovah's grace, or favour*) sent from God. The same came as a witness, to bear witness concerning the Light, that through him all might believe (*or have faith*). He was not the Light, but *was sent* to bear witness concerning the Light. That was the true Light which coming into the world enlighteneth every man. He was in the world, and the world was made through him, and the world knew him not. He came to his own and his own did not receive him. But to as many as received him he gave power to become the children of God, even to those who have faith in his name. Who were born (*or regenerated*) not of bloods (*animal vital*

* St. John commences his Gospel with an account of the divine mystery of the Logos, concerning which Eusebius has written most elaborately in his recently recovered work, Theophaneia. It appears to me best in this instance and some others to retain the original word Logos, as I regard it as a divine and definite proper name, which does not admit of any adequate translation. It has been rendered by the critics very variously, as Mind, Intelligence, Reason, Wisdom, or Word. Other writers have endeavoured to form analogies between the Conscience, Mind, and Spirit of God, and those of man; but these divine mysteries transcend the powers of human definition. For the Theophanies, hypostases, and manifestations of God, being infinite, cannot be completely apprehended by finite beings.

principles), nor of the will of the flesh (*the action of sensuous elements*), nor of the will of man (*the action of human agencies*), but of God.*

And the Logos was made an incarnation, and tabernacled among us, and we beheld his glory, the glory as of [the Monogen,] the only begotten of the Father, full of grace and truth. John bore witness of him, and cried, saying, This was he of whom I spoke, He that cometh after me is above me, for he was prior to me. And of his fulness have all we received, and grace upon grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

SECTION III.

Birth of John the Baptist foretold.

LUKE i. 5—26.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* advanced in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him.

* This verse is regarded as one of the most difficult. It, perhaps, alludes to principles of animalism and sensuousity, which, according to the cabalists, are specific constituents in human nature opposed to spiritualism. The words *flesh* and *blood* bear in Scripture a great variety of significations relative to the context. In the next verse *flesh* seems to signify the *me as incarnation*.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to those of children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife advanced in years. And the angel answering said unto him, I am Gabriel, who stands in the presence of God; and I am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and lived retired five months, saying, Thus hath the Lord dealt with me in the days wherein he regarded me, to take away my reproach among men.

SECTION IV.

The Annunciation of Christ's Birth to the Virgin Mary.

LUKE i. 26—39.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,* to a

* Nazareth is supposed to signify devotion, or consecration. It might originally have owed its name to the Nazarites, or

virgin betrothed to a man whose name was Joseph, of the house of David;* and the virgin's name *was* Mary.† And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and she considered in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS (the Saviour). He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also this holy offspring of thine shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SECTION V.

Interview between Mary and Elisabeth.

LUKE i. 39—57.

And Mary arose in those days, and went into the hill country with haste, into the city of Jutta; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation devotees, and ascetics, who settled there. These Nazarites, or Nazareans, with whom John the Baptist and Christ seem to have been closely related, are not to be confounded with the Nazarenes, which is a distinct name for the inhabitants generally.

* David signifies the beloved.

† Mary signifies princess.

of Mary, the babe leaped in her womb. And Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: therefore, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy *is* his name. And his mercy *is* on them that worship him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of *his* mercy; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

SECTION VI.

The Birth and Naming of John the Baptist.

LUKE i. 57, to the end.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called

by this name. And they made signs to his father, how he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them : and all these things were noised abroad throughout all the hill country of Judea. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be ! And the power of the Lord was with him.

Psalm of Zacharias.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up the glory of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us. He performs the mercy *promised* to our fathers, and remembers his holy covenant : the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation, unto his people by the remission of their sins, through the tender mercy of our God. By this the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and became strong in the Spirit, and was in the solitudes till the day of his manifestation unto Israel.

SECTION VII.

An Angel appears to Joseph.—MATT. i. 18, to the end.

Now the birth of Jesus Christ was in this manner :

When his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary to be thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS [or Saviour]; for he shall save his people from their sins. Now all this was done, so that it was fulfilled which was spoken by the Lord through the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called his name JESUS [the Saviour].

SECTION VIII.

Birth of Christ at Bethlehem.

LUKE ii. 1—8.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the Roman empire should be enrolled. (*And this enrolment was first executed when Cyrenius was governor of Syria.*) And all went to be enrolled, or *registered*, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be registered with Mary his espoused wife, being with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

SECTION IX.

THE GENEALOGY OF JESUS CHRIST,

Traced through the Lines of Joseph and Mary.

MATT. i. 1—17.

LUKE iii. 23, to the end.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

THE GENEALOGY OF JOSEPH AND MARY.

The Lines of Joseph and Mary are the same till King David, and the succession of Names is thus stated :—

GOD, the father of Adam, the father of Seth, the father of Enos, the father of Cainan, the father of Maleleel, the father of Jared, the father of Enoch, the father of Mathusala, the father of Lamech, the father of Noe, the father of Sem, the father of Arphaxad, the father of Cainan, the father of Sala, the father of Heber, the father of Phalec, the father of Ragau, the father of Saruch, the father of Nachor, the father of Thara, the father of Abraham. ABRAHAM begat Isaac; Isaac begat Jacob; Jacob begat Judas and his brethren; and Judas begat Phares, and Zara of Thamar; Phares begat Earom; Earom begat Aram; and Aram begat Aminadab; Aminadab begat Naasson; Naasson begat Salmon; Salmon begat Booz by Rahab; Booz begat Obed, by Ruth; and Obed begat Jesse; and Jesse begat David, the king.

*Genealogy of Joseph.**Genealogy of Mary.*

DAVID the king begat Solomon by her *that had been the wife* of Urias; Solomon begat Roboam; Roboam begat Abia; Abia begat Asa; Asa begat Josaphat; Josaphat begat Joram; Joram begat (*Ochozias*); *Ochozias* begat Jonan; Jonan begat Amasias;

DAVID, who begat Nathan, who begat Mattatha, who begat Menan, who begat Melea, who begat Eliakim, who begat Jonan, who begat Joseph, who begat Juda, who begat Simeon, who begat Levi, who begat

Genealogy of Joseph.

Amasias begat Ozias ;
 Ozias begat Joatham ;
 Joatham begat Achaz ;
 Achaz begat Ezekias ;
 Ezekias begat Manasses ;
 Manasses begat Amon ;
 Amon begat Josias ;
 Josias (*begat Joachim* ;

Joachim) begat Jecho-
 nias and his brethren, about
 the time they were carried
 away to Babylon ;

And after they were
 brought to Babylon, Jecho-
 nias begat Salathiel ;

Salathiel begat Zoroba-
 bel ;

Zorobabel begat Abiud ;

Abiud begat Eliakim ;

Eliakim begat Azor ;

Azor begat Sadoc ;

Sadoc begat Achim ;

Achim begat Eliud ;

Eliud begat Eleazar ;

Eleazar begat Matthan ;

Matthan begat Jacob ;

And Jacob begat Joseph,
 the husband of Mary, of
 whom was born JESUS,
 who is called Christ.

Genealogy of Mary.

Matthat, who begat .

Jorim, who begat

Eliezer, who begat

Jose, who begat

Er, who begat

Elmodam, who begat

Cosam, who begat

Addi, who begat

Melchi, who begat

Neri, who begat

Salathiel, who begat

Zorobabel, who begat

Rhesa, who begat

Joanna, who begat

Juda, who begat

Joseph, who begat

Semei, who begat

Mattathias, who begat

Maath, who begat

Nagge, who begat

Esi, who begat

Naum, who begat

Amos, who begat

Mattathias, who begat

Joseph, who begat

Janna, who begat

Melchi, who begat

Levi, who begat

Matthat, who begat

Heli, *father of*

Mary, wife of

Joseph, and *mother of*

JESUS, who was sup-
 posed to be the son of
 Joseph.

So all the generations from Abraham to David *include*
 fourteen generations ; and from David until the carrying
 away into Babylon *include* fourteen generations ; and

from the carrying away into Babylon unto Christ *include* fourteen generations.*

SECTION X.

The Angels appear to the Shepherds.

LUKE ii. 8—20.

And there were in the same country shepherds abiding in the field, keeping the watches of the night over their flock. And, lo, the angel of the Lord came unto them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is the Lord, the Messiah, or Christ. And this *shall be* the sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

* In these genealogies of Christ I have followed the arrangement of Archbishop Newcome. By arranging them on the same descending scale, the reader is enabled to gain a clearer idea of the double series, in which the omitted names in *Italics* are supplied from the Old Testament.

SECTION XI.

The Circumcision.

LUKE ii. 21.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, who was so named by the angel before he was conceived in the womb.

SECTION XII.

The Purification—Presentation of Christ in the Temple, where he is acknowledged by Simeon and Anna.

LUKE ii. 22—40.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present *him* to the Lord; (as it is written in the law of the Lord, Every firstborn, if a male, shall be regarded as consecrated to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Messiah, even Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken concerning him.

And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is appointed to be the humiliation and rising again of many in Israel; and for

a sign which shall be spoken against, that the thoughts of many hearts may be enlightened; yea, a sword shall pierce through thy own soul also. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

SECTION XIII.

The Visit of the Magians of the East.

MATT. ii. 1—13.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came Magians from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east,* and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where the Messiah or Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the prefectures of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the Magians, enquired of them strictly what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found

* "His star in the east." Perhaps his starry appearance, or meteor. To worship, in this and other places, signifies to homagize, or honour.

him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, or *meteor*, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

SECTION XIV.

The Flight into Egypt.

MATT. ii. 13—16.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: so that it was fulfilled which was spoken by the Lord through the prophet saying, Out of Egypt have I called my son.

SECTION XV.

Slaughter of the Children at Bethlehem.

MATT. ii. 16—19.

Then Herod, when he saw that he was baffled by the Magians, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from those entering their second year and under, according to the time which he had ascertained from the Magians. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In

Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not.

SECTION XVI.

Joseph returns from Egypt to Nazareth.

MATT. ii. 19, to the end. LUKE ii. 40.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned by God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: so that it was fulfilled which was spoken by the prophets, He shall be called a Nazarite, or Nazarean.*

* *He shall be called a Nazarite, or Nazarean.* The term in the Greek is always translated Nazarite in the Old Testament. It is to be distinguished from a *Nazarene*, or an inhabitant of *Nazareth*, which our Lord was likewise called on other occasions. The word Nazarite generally signifies a *devotee*, consecrated to God, holy, harmless, separate from sinners. The other meanings of this word are secondary and derivative. The prophecy mentioned seems to have been immediately applied to Samson, who, as the deliverer of Israel, was a type of Christ. It appears that the Nazarites (from whom the name of Nazareth may have first originated) abounded in Palestine as sacred devotees, also known as Essenes and Therapeutists. These pietists, or devout persons, formed a class, noticed by Philo, and Josephus, very different from Pharisees or Sadducees. The Nazarites were divided into strict ascetics, like John the Baptist, and more liberal or moderate ascetics, like Christ. The Nazarite vows of some were permanent, of others occasional. It is probable that multitudes of Nazarites under the name of Essenes embraced the doctrines of John the Baptist. Their very name may have signified the men or disciples of John (Aish-Ioanes). Afterwards they generally became Christians,

LUKE ii. 40.

And the child grew, and became strong in the Spirit, filled with wisdom : and the grace of God was upon him.

SECTION XVII.

Jesus in the Temple at the age of Twelve Years.

LUKE ii. 41, to the end.

Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not *of it*. But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed ; and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? knew ye not that I must be in my Father's house ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was obedient unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

who were and are called Nazareans all over the East. See Jones's Ecclesiastical Researches—Eusebius — and Adam Clarke's Note in loco, which contains these words:—"As the Nazarite was the most pure and perfect institution under the law, it is possible that God intended to point out by it not only the perfection of our Lord, but also the purity of his followers."

SECTION XVIII.

Commencement of the Ministry of John the Baptist.

MATT. iii. 1—13. MARK i. 2—9. LUKE iii. 1—19.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. In those days came John the Baptist, preaching in the wilderness of Judæa. John did baptize in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance and *reform** for the remission of sins, and saying, Repent ye and *reform*: for the kingdom of heaven is approaching. As it is written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way before thee: for this is he who was spoken of by the prophet: as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled up, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locust berries and wild honey. And there went out unto him all the land of Judæa, and they of Jerusalem, and all the region round about Jordan, and were all baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them and the multitude that came forth to be baptized by him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits answerable to repentance and

* The Greek word signifies change of mind, including repentance and reform.

reform : and be not so minded as to say within yourselves, We have Abraham for *our* father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. And the people asked him, saying, What shall we do then ? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath food, let him do likewise. Then came also the taxers to be baptized, and said unto him, Master, what shall we do ? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse *any* falsely ; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ; John answered, saying unto *them* all, I indeed baptize you—and have baptized you with water unto repentance, but there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose : whose shoes I am not worthy to bear : he shall baptize you with the Holy Spirit, and *with* fire : whose winnow *is* in his hand, and he will thoroughly purify his granary, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire. And many other things in his exhortation preached he unto the people.

SECTION XIX.

The Baptism of Christ.

MATT. iii. 13 to the end. MARK i. 9, 10, 11. LUKE iii. 21, 22, and part of 23.

And it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee, to Jordan unto John, to be baptized by him. But John forbad him, saying, I have need to be baptized by thee, and comest thou to me ? And Jesus an-

swering said unto him, Suffer *it to be so now* : for thus it becometh us to fulfil all righteousness. Then he suffered him: and [he] was baptized by John in Jordan. And Jesus, when he was baptized, went up straightway out of the water: and immediately coming up out of the water; and praying, lo! the heaven was opened, and he saw the heavens opened unto him, and he saw the Spirit of God descending like a dove, in a bodily shape, like a dove, and lighting upon him: and lo! there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And Jesus himself was about thirty years of age when he thus commenced *his ministry*.

SECTION XX.

The Temptation of Christ.

MATT. iv. 1—11. MARK iv. 12, 13. LUKE. iv. 1—13.

And Jesus being full of the Holy Spirit returned from Jordan: and was led by the Spirit into the solitude. And immediately the Spirit driveth him into the solitude, being afterwards tempted by the devil; and he was there in the solitude forty days, tempted of Satan; being forty days tempted of the devil. And in those days he did eat nothing. And when he had fasted forty days and forty nights, and they were ended, he afterwards hungered: and when the tempter came to him, the devil said to him, If thou be the Son of God, command that these stones be made loaves. Command this stone that it be made bread. And Jesus answered him, saying, It is written, Man shall not live by bread alone, but by every divine thing, that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, Jerusalem, and setteth him on a portico of the temple. And saith unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, concerning thee, to keep thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is written again, Thou shalt not tempt the Lord

thy God [presumptuously]. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the empire, and the glory of them; in a short space of time. And the devil said unto him, All these things will I give thee, and the glory of them—all this power will I give thee: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, if thou wilt fall down and worship me, all shall be thine. And Jesus answered and said unto him, Get thee hence, get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and when the devil had ended every temptation, he departed from him for a season. And [he] was with the wild animals; and, behold, angels came and ministered unto him.

PART II.

From the Temptation of Christ, to the commencement of his more Public Ministry after the Imprisonment of John.

SECTION XXI.

Further testimony of John the Baptist to the Priests.

JOHN i. 19—35.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? Thus he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet (Jeremiah)? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, Mine is the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they who were sent

were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred above me, whose shoe's latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John was baptizing.

John's testimony concerning Jesus.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sinfulness of the world! This is he of whom I said, After me cometh a man who is above me: for he was before me. And not only I knew him: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bore record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And not only I knew him: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit. And I saw, and bore record that this is the Son of God.*

SECTION XXII.

Christ obtains his first Disciples, John, Andrew, Simon, Philip, and Nathaniel, or Bartholomew.

JOHN i. 35, to the end.

Again the next day after John stood, and two of his disciples [John and Andrew]; and looking upon Jesus as

* It is highly probable that John the Baptist knew Jesus, and was aware that he was the true Messiah many years previous to his baptism. Their relationship as cousins facilitated their intercourse, and their annual visits to Jerusalem at the Passover and other feasts brought them to the same places at the same times. As John was the greatest of the Prophets, the heaven-appointed Messenger of Christ, it is most unlikely that he lived in ignorance of Jesus till so late a period. Surely his

he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. [About four p.m.] One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, or Peter, which is, by interpretation, a stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he said unto him, Verily, verily, I say unto you, Here-

pious parents would not have concealed from him the supernatural circumstances attending the history of that Sun of Righteousness, of whose advent he was the predestined morning star, and in whose heliacal splendor his own was to pale and vanish.

after ye shall see heaven open, and the angels of God ascending and descending by the Son of man.

SECTION XXIII.

Marriage at Cana in Galilee.

JOHN ii. 1—12.

And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted yain [or grape drink], the mother of Jesus saith unto him, They have no yain. Jesus saith unto her, O woman, I will do somewhat for thee, is not my hour now come? His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bore *it*. When the ruler of the feast had tasted the water that was made yain, and knew not whence it was: (though the servants who drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good yain; and when men have plentifully drunk, then that which is worse; *but* thou hast kept the good yain until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

SECTION XXIV.

Christ goes down to Capernaum, and continues there some short time.

JOHN ii. 12.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

* The original phrase is idiomatic, and may be taken in a favourable sense. Our Lord's hour to work a miracle was

SECTION XXV.

The Buyers and Sellers driven from the Temple.

JOHN ii. 13 to the end.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold

come, as appears by the context. His mother is in this case the best interpreter of the words he addressed to her. She evidently understood them as indicating a kind and filial compliance with her request, while her own order to the servants to obey his commands showed the confidence she placed in his miraculous energy.

I have been compelled by the force of Truth, in reference to this miracle, to adopt the Hebrew term *yain* as the proper designation of that *grape-drink*, syrup, or must, which was common in ancient Palestine. The *yain* or *yayin* of the Jews was called *hemer* or *chamara* in Syriac. This juice of grapes and other vegetables was often unfermented and uninebriative, like the *pascal yoin*, which had no ferment, leaven, or alcohol. At other times it passed (either intentionally or accidentally) through the vinous-fermentation, and became alcoholic and intoxicative. So the Greek *oinos*, and the Latin *vinum*, often signify pure unfermented juices of grapes and other vegetables, and cannot always be translated by our English word wine, which almost universally means a fermented or alcoholic beverage. Now as the *yain* of the Hebrews did not correspond with the wines of Europe, it should not be translated by our word wine, except it passed through processes of vinous fermentation. These were often prevented by artificial means; for leaven, or ferment, among the Jews was a symbol either of alteration or corruption. It appears that Christ, like the Jews, drank *yain*, or the unfermented juice of grapes or raisins, at the Passover; but we have no proof that the grape drink at the feast of Cana was alcoholic, or that alcoholic wines were ever used by Christ or his apostles. It appears therefore unfair and unscholarlike to beg the very question at issue. In such a case it is safer to adhere to the old Hebrew name *yain*, than to substitute for it the English term wine, which gives a wrong idea, and is liable to dangerous misconstruction. On this subject see Kitto's Biblical Cyclopedia, under the words wine and Passover. See also Parsons's learned essay, entitled *Anti-Bacchus*; Arnot's Illustrations of the Book of Proverbs, second series, page 154; and the critical Latin treatises on the wines of the ancients.

In this first great miracle, our Lord changed water into a miraculous beverage of great excellence, a supernatural water-

oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, A zeal for thy temple consumeth me. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, You will destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the Passover, on the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all, and needed not that any should testify of man: for he knew what was in man.

SECTION XXVI.

Conversation of Christ with Nicodemus.

JOHN iii. 1—22.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

wine, which cannot be adequately defined by criticism. It may perhaps indicate, among other lessons, that the water which is highly extolled in Scripture as a symbol of spirituality, regeneration, and purity, is capable, under the divine blessing and operation, of becoming the subject and the medium of sacred efficacies and qualities above human definition or manufacture. If, however, my reader thinks that the original word is best translated by wine, he can restore the old rendering in the margin.

teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born from above (heaven-born), he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, *a baptism of purification*, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above. The Spirit breathes where it wills, and thou hearest the voice thereof, but knowest not whence it comes or whither it goes ; so is every birth of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest

his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

SECTION XXVII.

John's Testimony concerning Christ, and the necessity of faith in him.

JOHN iii. 22, to the end.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou didst bear witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing from heaven except it be given him. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He is the bridegroom who hath the bride: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and shall no man receive his testimony? He that hath received his testimony, hath witnessed that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

SECTION XXVIII.

Imprisonment of John the Baptist.

MATT. xiv. 5. MARK vi. 17—21. LUKE iii. 19.

But Herod the tetrarch, being reproved by John for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he sent forth and laid hold upon John, and put him in prison and shut him up and bound him, for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod revered John, knowing that he was a just and holy man, and protected him; and when he heard him, he heard him gladly, and did many things. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

PART III.

From the Commencement of the more Public Ministry of Christ to the Mission of the Twelve Apostles.

SECTION XXIX.

General Introduction to the History of Christ's more Public Ministry.

MATT. iv. 12—18. MARK i. 14, 15. LUKE iv. 14, 15.

Now after that John was put in prison, Jesus came into Galilee. Yea, when Jesus heard that John was cast into prison, he departed, and Jesus returned in the power of the Spirit into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, *reform*, and believe the Gospel. And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all. And leaving Nazareth, he came and dwelt in Ca-

pernaum, which is upon the coast of the Lake of *Gennesaret*, in the borders of Zabulon and Nephtholim. So that it was fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, *by* the way of the sea beyond Jordan, Galilee of the Gentiles; even the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach, and to say, Repent, *reform*; for the kingdom of heaven is at hand.

SECTION XXX.

Christ's Conversation with the Woman of Samaria concerning the Baptism of the Spirit.

JOHN iv. 1—43.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (for not only Jesus himself baptized, but his disciples,) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour (twelve o'clock.) There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy food.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? (for the Jews have no intimacies with the Samaritans.) Jesus answered and said unto her, If thou knewest the Gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence, then, hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up unto everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband : though thou hast had five husbands ; for he whom thou now hast is not thy husband ; in that saidst thou truly. The woman said unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain *only*, nor yet at Jerusalem *only*, worship the Father. Ye worship in ignorance : we worship in knowledge :* for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth.

The woman saith unto him, I know that Messias cometh, who is called Christ : when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*. And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man who told me all things that ever I did : is not this the Christ ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have food to eat that ye know not.

* Ye worship not according to knowledge : we worship according to knowledge.

Therefore said the disciples one to another, Hath any man brought him *ought* to eat? Jesus saith unto them, My food is the performance of the will of him that sent me, and the accomplishment of his work.

Say ye not, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already for harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: so that he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying only: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

SECTION XXXI.

Second Miracle at Cana, in Galilee—Cure of the Nobleman's Son.

JOHN iv. 43, to the end.

Now after two days he departed thence, and went into Galilee [but not yet into Nazareth]. For Jesus himself testified, that a prophet hath no honour in his his own country. Then, when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water yain, or *grapedrink*. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him,

and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then he inquired of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole household. This *is* again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

SECTION XXXII.

First Public Preaching of Christ in the Synagogue at Nazareth, and his danger there.

LUKE iv. 16—31

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all noticed him, and wondered at the gracious words which proceeded out of his mouth.

And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. And I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed save Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the edge of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

SECTION XXXIII.

Christ sojourns at Capernaum.

LUKE iv. 31, 32.

And Jesus came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

SECTION XXXIV.

The Miraculous Draught of Fishes; and the calling of Andrew, and Peter, James, and John.

MATT. iv. 18. MARK i. 17—21. LUKE v. 1—12.

And Jesus walking by the lake of Galilee, saw the two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake: for they were fishers.

MARK i. 17—21.

And Jesus said unto them, Come ye after me, follow me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw two other brethren, James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets, with Zebedee their father. And straightway he called them; and they immediately left the ship, and left their father Zebedee in the ship with the hired servants, and went after him, and followed him.

LUKE v. 1—12.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net was breaking. And they beckoned *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Wilt thou depart from me because I am a sinful man, O Lord? For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *were* also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

SECTION XXXV.

Christ teaches in the Synagogue at Capernaum, and heals a Demoniac.

MARK i. 21—29. LUKE iv. 33—38.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the Scribes. And in the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the unclean spirit, the demon, had thrown him in the midst, (and) had torn him, and cried with a loud voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned, and spake among themselves, saying, What a word is this? What thing is this? What new doctrine is this? for with authority, and power he commandeth the unclean spirits, even the unclean spirits, and they do obey him, and they come out. And immediately the fame of him went out, (and) spread abroad throughout all the region, into every place of the country, round about Galilee.

SECTION XXXVI.

Peter's Mother-in-Law Cured of a Fever.

MATT. viii. 14, 15. MARK i. 29, 30, 31. LUKE iv. 38, 39.

And he went up from the synagogue. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. And Simon's wife's mother was taken with a great fever, and lay sick; and when Jesus was come into Peter's house, anon they tell him of her, and they besought him for her. And he came and saw her laid sick of the fever, and stood over her, and rebuked

the fever, and touched her hand, and took her by the hand, and lifted her up; and immediately the fever left her; and immediately she arose and ministered unto them.

SECTION XXXVII.

Christ teaches, and performs Miracles and Cures, throughout Galilee.

MATT. iv. 23, 24, 25. viii. 16, 17. MARK i. 32—40.

LUKE iv. 40, to the end,

And at even, when the sun was setting, all they that had any sick with divers diseases, brought unto him all that were diseased, and many that were possessed with demons: (and all the city was gathered together at the door :) and he laid his hands on every one of them that were sick of divers diseases, and healed them: and he cast out the spirits, even many demons, with his word, and healed all that were sick: so that it was fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bore our sicknesses. And demons also came out of many, crying out saying, Thou art Christ, the Son of God. And he, rebuking *them*, suffered not the demons to speak, because they knew him, that he was the Christ.

And in the morning, rising up a great while before day, he went out, when it was day, and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And the people sought him, and came unto him, and would have detained him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went

throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those who were possessed with demons, and those who were lunatic, and those who had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

SECTION XXXVIII.

Christ cures a Leper, and retires to a desert place.

MATT. viii. 2—5. MARK i. 40, to the end.

LUKE v. 12—16.

And it came to pass, when he was in a certain city, behold, there came a leper to him, a man full of leprosy, who seeing Jesus, and kneeling down to him, beseeching him, fell on his face and worshipped him, and besought him, saying unto him, Lord, if thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will: be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And Jesus charged him to tell no man, and saith unto him, See thou say nothing unto any man, but go thy way, shew thyself to the priest, and offer, for thy cleansing, the gift, even those things which Moses commanded, for a testimony unto them. And he straightway charged him, and forthwith sent him away. But he went out and began to publish it much, and to blaze abroad the matter, and so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and he withdrew himself into the wilderness and prayed; and they came to him from every quarter.

SECTION XXXIX.

The Paralytic cured ; and the power of Christ to forgive sins asserted.

MATT. ix. 2—9. MARK ii. 1—18. LUKE v. 17—27.

And again he entered into Capernaum, after *some* days : and it was reported that he was in the house. And straightway many were gathered together, inso-much that there was no room to receive *them*, no not so much as about the vestibule : and he preached the word unto them. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judæa, and Jerusalem ; and the power of the Lord was *present* to heal them. And behold, they come unto him, bringing one sick of the palsy, a man who was taken with a palsy, lying on a bed, which was borne by four : and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, as they could not come nigh him for the press ; they went up on the house top, and they uncovered the roof where he was ; and when they had broken it up, they let down the bed, and let him down through the tiling, with his couch, whereon the paralytic lay, into the midst before Jesus. When Jesus saw their faith, he said unto the paralytic, Son, be of good cheer, thy sins be forgiven thee : Man, thy sins are forgiven thee.

And behold, there were certain of the Scribes sitting there, reasoning in their hearts ; and the Pharisees began to reason, saying within themselves, This man blasphemeth ? Who is this that speaketh blasphemies ? Why doth this man thus speak blasphemies ? Who can forgive sins but God alone ? And immediately, when Jesus perceived in his Spirit that they so reasoned within themselves, knowing their thoughts, he, answering, said unto them, Why reason ye these things in your hearts ? Wherefore think ye evil in your hearts ? for whether is it easier to say to the

paralytic, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk?* But that ye may know that the Son of man hath power on earth to forgive sins: (Then saith he to the paralytic) *I say unto thee, Arise, and take up thy bed, and go thy way into thy house.* And immediately he rose up before them, and took up the bed, whereon he lay, and went forth before them all, and departed to his own house, glorifying God, insomuch that when the multitudes saw it, they marvelled, and they were all amazed, and were filled with awe, saying, *We have seen strange things to-day; we never saw it in this manner, and [they] glorified God, who had given such power unto men.*

SECTION XL.

The calling of Matthew.

MATT. ix. 9. MARK ii. 13, 14. LUKE v. 27, 28.

And after these things he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as Jesus passed forth from thence, he saw a man, a taxer [or publican], named Levi, or Matthew, the son of Alpheus, sitting at the toll office. And he said unto him, *Follow me.* And he left all, rose up, and followed him.*

SECTION XLI.

The Infirm Man healed at the Pool of Bethesda.

JOHN v. 1—16.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a

* The publicans mentioned in the New Testament are in Syriac called Mekasahs, and in Greek Telons (from which comes our word Tollmen). They were the taxers, tax collectors, excisemen, or farmers of the revenue; some of them were excellent and honourable persons, but generally they were extortioners, and so corrupt that they are classed with profigates and sinners.

great multitude of impotent persons, blind, halt, withered, waiting for the moving of the water. For an angel, [or messenger,] went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was healed of whatsoever disease he had. And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be healed? The impotent man answered him, Sir, I have no man, when the water is stirred, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was healed, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed. He answered them, He who healed me, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that who said unto thee, Take up thy bed, and walk? And he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art healed: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, who had healed him.

SECTION XLII.

Christ vindicates the Miracle. and asserts the dignity of his Office.

JOHN v. 16, to the end.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh continually till now, and I also work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said

also that God was [peculiarly] his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will. And the Father judgeth no man, but hath committed all judgment unto the Son : that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of man.* Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of condemnation.

I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father who hath sent me. If I alone bear witness of myself, my evidence is not verified [or confirmed]. There is another that beareth witness of me ; and I know that the witness which he wit-

* The Son of Man. Perhaps the Son humanized, or the Son of God made man, as we say the Father of heaven, meaning the Father celestial. Some would say the Son of Adam, a name derived from *A* or *Al*, God, and *damuth*, likeness—signifying the image of God.

nesseth of me is true. Ye sent unto John, and he bore witness unto the truth. But I receive not testimony from man only, yet these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to accomplish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, who hath sent me, hath borne witness of me. Ye have neither heeded his voice at any time, nor discerned his manifestation. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men only. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive honour one of another, and seek not the honour that *cometh* from God only? Do not think that I would accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words.

SECTION XLIII.

Christ defends his Disciples for plucking the Ears of Corn on the Sabbath day.

MATT. xii. 1—8. MARK ii. 23, to the end. LUKE vi. 1—5.

And it came to pass at that time on the second sabbath after the first [or chief sabbath of the Passover], that Jesus went through the corn fields, and his disciples were hungry, and began to pluck the ears of corn as they went, and to eat, rubbing them in their hands. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do

on the sabbath day. Why do they on the sabbath day that which is not lawful? And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them, said unto them, Have ye never read so much as this, what David did, when he had need, and was hungry, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did take, and eat the shew-bread, and gave also to them that were with him, which was not, according to the [Mosaic] law, for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that, on the sabbath days, the priests in the temple disregard sabbath rest,* and are blameless? Truly I say unto you, that in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

SECTION XLIV.

Christ Heals the Withered Hand.

MATT. xii. 9—15. MARK iii. 1—7. LUKE vi. 6—12.

And when he was departed thence, it came to pass also on another sabbath that he went and entered again into their synagogue, and taught. And, behold, there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal him on the sabbath day: that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. And they asked him, saying, Is it lawful to heal

* Ministers of religion cannot observe rest on the sabbath, as they are busy in works of religion on that day in order to do good.

on the sabbath days? that they might accuse him. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good or to do evil? to save life or to destroy it? But they held their peace. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. And when he had looked round about upon them all, with displeasure; being grieved for the hardness of their hearts; he saith unto the man, Stretch forth thine hand. And he stretched it forth; and it was restored perfect, like as the other. Then the Pharisees were filled with madness, and (they) went forth with the Herodians, and straightway held a council against him; and communed one with another what they might do to Jesus, (and) how they might destroy him.

SECTION XLV.

Christ is followed by great Multitudes, whose Diseases he heals.

MATT. xii. 15—22 MARK iii. 7—13.

But when Jesus knew it, he withdrew himself from thence, with his disciples to the lake: and great multitudes followed him, from Galilee, and from Judæa, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon. And a great multitude, when they heard what great things he did, came unto him, and he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him to touch him, as many as had plagues, and he healed them all. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightway charged them that they should not make him known. So that it was fulfilled which was spoken by Esaias the prophet, saying, Behold, my ser-

vant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not be contentious, nor clamorous, neither shall any man hear him vociferous in public. A bruised reed shall he not break, and a flickering taper shall he not quench, till he send forth righteousness unto victory. And in his name shall the Gentiles trust.

SECTION XLVI.

Preparation for the Sermon on the Mount, Election of the Twelve Apostles.

MARK iii. 13—19. LUKE vi. 12—20.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called *unto him* his disciples, whom he would, and they came unto him : and of them he chose twelve, and he ordained twelve (whom also he named apostles, *or missionaries*,) that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out demons : Simon (whom he also named Peter), and Andrew, his brother, and James the *son* of Zebedee, and John the brother of James : and he surnamed them Boanerges, which is, The sons of thunder : and Philip, and Bartholomew, and Matthew, and Thomas, and James, the *son* of Alphæus, and Judas, or Thaddæus, the brother of James, and Simon the Canaite, called Zelotes ; and Judas Iscariot, who betrayed him. And he came down with them, and stood in the plain ; and the company of his disciples and a great multitude of people, out of all Judæa, and Jerusalem, and from the sea-coast of Tyre and Sidon, came to hear him, and to be healed of their diseases ; and they that were vexed with unclean spirits : and they were healed. And the whole multitude sought to touch him ; for there went a virtue out of him, and healed *them* all.

SECTION XLVII.

*The Sermon on the Mount.**

MATT. v. vi. vii. viii. LUKE vi. 20, to the end.

Blessings or Beatitudes of Saints amid their Trials.

And seeing the multitudes, he went up into a mountain; and when he was seated, his disciples came unto him: and he lifted up his eyes on his disciples, and he opened his mouth, and taught them, saying, Blessed *be ye* humble: for yours is the kingdom of God. Blessed *are* the humble in spirit: for theirs is the kingdom of heaven. Blessed *are* they that are penitent: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are ye* that hunger now for righteousness: for ye shall be satisfied. Blessed *are* they who do hunger and thirst for righteousness: for they shall be satisfied. Blessed *are ye* that are contrite now: for ye shall rejoice. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God.

Blessings of Christian Martyrs.

Blessed *are* they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed *are ye*, when *men* shall hate you, and when they separate you *from their company*, and shall reproach you, and revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, rejoice, and be exceeding glad: for great *is* your reward in heaven: and leap for joy: for, behold, your reward *is* great in heaven: for in like manner did their fathers unto the prophets, so persecuted they the prophets who were before you.

* In this divine sermon on the mount [Tabor] the great laws of Christianity were declared—modifying and perfecting the great laws of Judaism, proclaimed on Mount Sinai. In order to make it clearer I have inserted the headings of topics, and made several alterations in the version.

Woes of Sinners.

But, woe unto you *mammonists*, that are rich! for ye have received your consolation. Woe unto you *luxurists*, that are full! for ye shall hunger. Woe unto you *pleasurists*, that laugh now! for ye shall mourn and weep. Woe unto you, when men shall flatter you! for so did their fathers [flatter] the false prophets.

True Glory of Christians.

Ye are the salt [or purification] of the earth: but if the salt shall lose its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world: a city that is set on a hill, which cannot be hid. Neither do men light a candle, and put it under a measure, but on a candlestick; and it giveth light unto all that are in the house. Let your light thus shine before men, that they may see your good works, and glorify your Father who is in heaven.

Christianity perfecting the Law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to perfect. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be perfected. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: and whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. But I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Duty of Fraternity and Brotherly Kindness.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother wrongfully shall

be in danger of the judgment: and whosoever shall say to his brother, *Raca*, or *rascal*, [wrongfully] shall be in danger of the council: but whoever shall say, *Morah*, or *miscreant* [wrongfully] shall be in danger of consuming fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou mayest by no means come out thence, till thou hast paid the uttermost farthing.

Duty of Purity and Chastity.

Ye have heard that it was said to them of old time, Thou shalt not commit adultery: but I say unto you, That whoever looketh on a woman with adulterous desire for her, hath committed adultery already with her in his heart. And if thy right eye pervert thee, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish rather than that thy whole body should be cast into consuming fire. And if thy right hand pervert thee, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish rather than that thy whole body should be cast into consuming fire. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of whoredom, exposes her to commit adultery: and whosoever shall marry her that is *unlawfully* divorced committeth adultery.

The solemn responsibility of Oaths.

Again, ye have heard that it hath been said to them of old time, Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord: but I say unto you,

Misswear not at all; * neither by heaven; for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, [because it is a work of God,] and thou canst not make one hair white or black. But let your asseveration be, Yea, yea; Nay, nay; for whatsoever is more than these cometh from evil.

* This passage relative to swearing and oaths has been much controverted by good and wise persons. I venture to adopt the rendering proposed—*misswear not at all*—for the following reasons. It appears that our Lord, in this divine sermon on the mount, never absolutely contradicts the laws of the Old Testament, which he cites, but only qualifies, extends, or diminishes their construction and application, so as to adapt them to the more perfect and universal system of the Gospel. Probably, therefore, he does not altogether forbid certain true and solemn oaths, that were permitted, if not enjoined, in the former dispensation, while he prohibits all false and profane swearing. In the next place, we hold it to be a sound rule of criticism that words which have many meanings and shades of signification are to be construed in relation to the context; for their actual sense is specially referable to the immediate argument in which they occur. If, therefore, the context relates to the specific topic of perjury, forswearing, and taking God's name in vain, we must suppose that the word in question, which we have rendered *misswear*, also alludes to this kind of swearing particularly, and not to swearing universally. Now the fact of the case appears to be this. The Jews of that period stated that it was not lawful to forswear those oaths or vows that were made in the name of Jehovah, or the Lord, but that they might lawfully forswear those oaths or vows that were made in the name of heaven, or the temple, &c. This false sophistry betrayed them into a great deal of mischievous forswearing, perjury, and prevarication. Our Lord, therefore, commanded them to avoid forswearing or misswearing altogether, under any name or under any circumstances. He indicates that all created things are so full of the omnipresence and agency of God, that no perjury can be coupled with them without profanation; for no man can take false or vain oaths with impunity, till he has discovered a spot where God is absent, and a creature self-created and self sustained. And as God is that being whose centre is everywhere, and whose circumference is nowhere, such a discovery is simply impossible. Respecting the Greek word *omnuo* or *omnumi*, which is represented by *amun* in the Syriac Testament, it may refer to swearing either in a good or evil

Retaliation guarded against abuses, and modified by concessions.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye retaliate not wrong [for wrong]: but [rather than

sense, and here, being directly associated with the other word forswearing, it is probably levelled against some corrupt forms of oaths. I believe, however, that in this place, these words refer to the Hebrew word *am-ain*, for in Hebrew the particle *am* signifies yea or surely (Ps. cxxxix. 19) being connected with the common word *amen*, truth, and *ain* signifies nay or no. It therefore expresses a kind of misswearing, a yea-nay prevarication, to which our Lord subsequently alludes when he says, Let your asseveration be yea yea, nay nay. This is not the only case in which a Hebrew or Syriac word has been written in Greek letters according to the sound, though not according to the etymology or the sense. For instance, in this very sermon on the mount, the Hebrew word *morah*, which signifies a miscreant, or apostate, has been written in Greek letters in such a manner as to be mistaken for the Greek word *moros*, a fool. I am borne out in this conviction that the text alludes to this kind of *amainising*, or misswearing, by a passage in Grotius's "Rights of Peace and War." His words are these:—"What is said in the precepts of Christ and St. James concerning our not swearing at all, does not belong to assertory oaths, whereof we have several examples in St. Paul." Grotius then describes the evils of the yea-nay prevarication, and thus proceeds:—"The Greek word *nai*, meaning yea, is expressed in Hebrew by *amen*. Thus all the promises of God in Christ are yea and amen (certain and true). Festus tells us that the Latin word *naucum* is derived from the Greek *nai* and *ouchi*, yes and no, and signifies a wavering man. Now if yea-nay signifies lightness and inconstancy, yea-yea and nay-nay signify steadfastness and consistency." But supposing the word *omnino* to be simply Greek, answering to the Latin *juro* and the English *swear*, it may still be proved that these and several other words relating to oaths are to be taken in a good or a bad sense, according to the context and their relation to particular things. Thus swearing in English signifies either truly, falsely, piously, or profanely, according to circumstances. But I leave to my readers the same right of free opinion as I assume myself in controverted points. Let every man be fully persuaded in his own mind. Those who believe that the text forbids every kind of oath, are conscientiously bound to abstain from all oaths whatever; and in this respect the Friends, or Quakers, are admirable for their consistency, and deserve commendation for it, as well as for their peacefulness and philanthropy.

so] whosoever shall smite thee on the right cheek, turn to him the other also. And if any one will sue thee at the law, and take away thy coat, [rather than retaliate wrongfully,] let him have *thy* cloke also. And whosoever shall compel thee to go a mile, [rather than retaliate wrongfully,] go with him twain. Give to him that should ask thee, and from him that should borrow of thee, turn not thou away: and if one steals thy goods rob not his in return. And as ye would that men should do unto you, do ye also to them likewise.

Duty of Love universal.

Ye have heard that it has been said, Thou shall love thy neighbour, and hate thy enemy. But I say unto you, who hear, Love your enemies; do good to them that hate you; bless them that curse you; and pray for them who despitefully use you: that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just, and on the unjust. For if ye love them *only* who love you, what reward have ye? for sinners also love those that love them: do not even the Publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Publicans so? And if ye do good to them only who do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind even unto the unthankful, and *to* the evil. Be ye therefore merciful, be ye therefore perfect, even as your Father who is in heaven is merciful, (and) perfect.

Duty of humility and unostentation.

Take heed that ye do not your almsgiving before men, to be seen by them: otherwise ye have no reward of your Father who is in heaven. Therefore when thou

doest *thine* almsgiving, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they lose their reward. But when thou doest almsgiving, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.

Sincerity and Simplicity in Prayer.

And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say unto you, they lose their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain verbiages, as the heathen *do*; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye need, before ye ask him.

*The Lord's Prayer.**

After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

* The Lord's Prayer, or Pater-noster, is a divine and perfect model of what devotion, adoration, and prayer ought to be. It unites solemnity, brevity, simplicity, and practicality, and expresses the greatest thoughts in the plainest words. The common version of it, however, seems to require some important corrections, which I proceed to mention:—

In the first place, the majority of critics are agreed that the clause—"Give us this day our daily bread," does not express the sense of the original, and that we should render it—give us this day our needful or necessary bread, according to the Syriac. The peculiar Greek word *epiousion*, says Bloomfield, signifies "sufficient for our support"—that which is essential, fitting, and unsuperfluous, according to the prayer of Agur—"Feed me with food convenient for me." This needful bread may include the spiritual, mystical, or celestial bread of divine

Give us this day our needful bread. And forgive us our trespasses as we should forgive those who trespass against us. And let us not yield to temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. If indeed ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

grace and inspiration for the nourishment of the soul, as well as natural, earthly bread for the nourishment of the body.

Secondly, the phrase—"Lead us not into temptation," in the common version, seems to be open to serious objections, for the reason assigned by St. James, in the first chapter of his epistle. He there informs us "that every good and perfect gift is from above, and cometh down from the Father of lights," (that God of infinite love, who is good unto all, whose tender mercies are over all his works, and whose mercy endures forever.") He adds, "let no one say when he is tempted I am tempted by God, for God cannot be tempted with evil, neither tempteth he any one, but every one is tempted when he is drawn aside and enticed by his own evil desire." Therefore Bloomfield and many excellent critics construe the verb used as if it were a permissive verb, such as we frequently find in Hebrew and Aramæan, and render the passage thus,—“Suffer us not to be led into temptation, or abandon us not unto temptation, so as to be overcome by it; and this sense is supported by Elsley in his annotations on the Gospels. Suffer us not to be led—ne nos patieris induci, as Cyprian apud Augustin de bon persev. Also, Tertullian, de Orat. Dom, c. viii. They understand this phrase as the Jews interpret it,—to be brought into the hand or power of temptation; not the usual trials, nor yet the general times of persecution. But it is supposed that the phrase does not so much signify to be led into temptation as to be led away in it, or led aside by it, to be brought under by it, and borne down by it. Believing this to be the real sense, I have expressed it by the words, *let us not yield to temptation*, either in its approach or attack. This is at any rate a safe sense, and appears to meet the actual requirements of the case. Moreover, it is supported by St. Paul, who says (1 Cor. x. 13), “God is faithful and will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way to escape that you may be able to bear it.” Other renderings have, however, been proposed by critics. For instance—lead us that we fall not in temptation, or let us not fall in temptation, &c.

The Rule of Fasting,

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They lose their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee openly.

Labour for heavenly treasures rather than earthly treasures.

Lay not up for yourselves treasures upon earth; where moth and rust corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the spirit: if therefore thy spirit be pure,* thy whole body shall be full of light. But if thy spirit be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

Trust in God.

No man can serve two masters: for either he will disregard the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for what ye shall eat or drink as regards your life, nor for what ye shall wear as regards your body. Is not the life more than food, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by being anxious, can add one span to his dura-

* In the symbolic language of Scripture the eye signifies the spirit, or conscience. Thus in Revelations it is said—"The seven eyes are the seven spirits." Thus an evil eye signifies an envious spirit.

tion? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.

God's Care of his People.

Wherefore, if God so clothe the grass of the field, which lives to-day, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? (as the Gentiles seek after these things:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be not anxious therefore for the morrow; for the morrow will be anxious for the things of itself. Sufficient unto the day is the evil thereof.

Duty of Generosity and Candour.

Judge not so as ye would not be judged; condemn not so as ye would not be condemned; forgive, and ye shall be forgiven: give, and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with what judgment ye judge, ye will be judged; and with the same measure ye mete, it will be measured to you again.

Duty of Self-Reform.

And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one should become perfect as his master. And why beholdest thou the speck that is in thy brother's eye, but considerest not the splint that is in thine own eye? or how canst thou say to thy brother, Brother, let me pull out the speck that is in thine eye, when thou thyself beholdest not the splint that is in thine own eye? Thou hypocrite! cast out first the splint out of thine own

eye; and then shalt thou see clearly to pull out the speck that is in thy brother's eye.*

Piety and Prudence.

Give not a sacrament to *scoffers*, lest like dogs they turn again and tear you; nor expose your pearls of *religion* before *sensualists*, lest like swine they trample them under their feet.

Reward of Prayer.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. What man is there of you, who if his son ask bread, will give him a stone? Or, if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this realizes the law and the prophets.

Zeal and Strictness in Religion.

Enter ye in at the narrow gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be who go in thereat: because narrow is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

True Religion known by its Fruits.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: as every tree is known by its own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes: even so every good tree bringeth forth good fruit; but

* Perhaps the word *dokos*, variously rendered by splint, beam, or thorn, refers to the disease cataract; for this word in Greek means a *bar*, that intercepts the light of the eyes, which are called the loopholes or windows of the mind by many ancient writers. See Good's "Study of Medicine."

a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: wherefore by their fruits ye shall know them: for of the abundance of the heart, the mouth speaketh.

True Christianity connected with True Virtues.

And why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many mighty works? and then I will profess unto them, I never acknowledged you: depart from me, ye that work iniquity.

Wisdom of Obedience to Christ.

Therefore, whosoever cometh to me, and heareth, these sayings of mine, and doeth them, I will shew you to whom he is like. He is like unto a wise man, who built his house, and he digged deep, and laid the foundation on a rock: and the rain descended, and the floods came, and the winds blew, and the stream beat vehemently upon that house, and could not shake it; and it fell not, for it was founded upon a rock.

Folly of Disobedience to Christ.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that, without a foundation, built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and the stream did beat vehemently upon that house, and immediately it fell, and great was the fall of it; and the ruin of that house was great.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as *one* having authority, and not as the scribes. [And] when he was come down from the mountain, great multitudes followed him.

SECTION XLVIII.

The Centurion's Servant healed.

MATT. viii. 5—14. LUKE vii. 1—11.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when Jesus was entered into Capernaum, he heard of Jesus, and came unto him beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented. And he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him earnestly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. And Jesus saith unto him, I will come and heal him.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself. Then the centurion himself also answered and said, I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee; but speak the word only, say in a word, and my servant shall be healed: For I also who am a man set under authority, have soldiers under me; and I say unto this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he admired him, and turned him about, and said unto the people that followed him, Verily I say unto you, I have not found so great faith; no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and

Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it unto thee. And his servant was healed in the selfsame hour. And they that were sent, returning to the house, found the servant healed that had been sick.

SECTION XLIX.

The Widow's Son at Nain is raised to life.

LUKE vii. 11—19.

And it came to pass the day after, that he went into a city called Nain : and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother ; and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the coffin ; and they that bore it stood still. And he said, Young man, I say unto thee Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a veneration on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

SECTION L.

Message from John, who was still in Prison, to Christ.

MATT. xi. 2—7. LUKE vii. 18—23.

Now when John had heard in the prison the works of Christ, he, calling unto him two of his disciples, sent them to Jesus. And said unto him, Art thou he* that

* The Shiloh, the Adventor, whose advent or coming has been prophesied.

should come, or are we to expect another? When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come, or are we to expect another? And in the same hour he cured many of *their* infirmities, and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is *he*, whosoever shall not be perverted concerning me.

SECTION LI.

Christ's Testimony concerning John.

MATT. xi. 7—16. LUKE vii. 24—31.

And when the messengers of John were departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in luxurious raiment? behold, they that wear luxurious *clothing*, they who are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet: for this is *he*, of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee. For verily I say unto you, Among them that are born of women, there hath not risen a greater prophet than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, the kingdom of God, is greater than he. And from the days of John the Baptist until now, the kingdom of heaven is energised, and the energetic seize it. For all the prophets and the law prophesied [preparatory] to John: and if ye will receive *it*, this is Elias, who was to come. And all the people that heard *him*, and the Publicans, honoured God, being baptized with the baptism of John.

But the Pharisees and Lawyers rejected the counsel of God toward themselves, being not baptized by him. He that hath ears to hear, let him hear.

SECTION LII.

Christ reproaches the Cities for their impenitence and insensibility.

MATT. xi. 16—25. LUKE vii. 31—36.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We wailed to you, and yet you have not mourned; we piped to you, and you no dance returned.* For John the Baptist came neither eating bread nor drinking yain [or grape-drink], and ye say, he hath a demon. The Son of man is come eating and drinking [temperately], and ye say, behold a gluttonous man and a yain drinker—a friend of publicans and sinners! But wisdom is justified by all her children.†

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hades: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

* This passage forms a rhyme in the original, and the order should be from grave to cheerful.

† The word *σωφρονως*, signifying temperately, soberly, or wisely, seems to have been omitted, though its original existence is perhaps indicated by the subsequent word *sophia*, or wisdom. In this and other places the term *children* signifies sincere *disciples*.

SECTION LIII.

Christ invites all to come to him.

MATT. xi. 25, to the end.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast veiled these things from the sophistical and crafty, and hast revealed them to the sincere. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me by my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

SECTION LIV.

Christ forgives the sins of a Female Penitent, who anoints his feet, at the House of a Pharisee.

LUKE xii. 36, to the end.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, who was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind *him*, weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee who had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor who had two debtors: the one owed five

hundred shillings, and the other fifty.* And when they had nothing to pay, he kindly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; therefore she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

SECTION LV.

Christ preaches again throughout Galilee.

LUKE viii. 1, 2, 3.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and there were with him the twelve and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven demons, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto him of their means.

* *Five hundred shillings.*—The original word *denarii*, or *denars*, far more closely corresponds in value with our shillings than with our pence. A denar was the average day's wage of a common labourer, and he could not support himself and his family with less, measuring the value of money by corn. Some centuries ago, an English penny more nearly approached the Roman denarius in worth; but now the case is entirely changed, and the translation must be amended accordingly, as it gives a very wrong idea to the people in this and other places.

SECTION LVI.

Christ cures a Demoniac by the Spirit of God.

MATT. xii. 22—46. MARK iii. 19—31. LUKE xi. 14—29.

And they went into a house. And the multitude assembled together again, so that they could not so much as eat bread. And when his friends heard *it*, they went out to lay hold on him: for they said, He is exhausted. Then was brought unto him a demoniac, blind, and dumb: and he healed him, and cast out the demon, insomuch that when the demon was gone out, the blind and dumb both saw and spoke. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees and the Scribes who came down from Jerusalem heard *it*, they said, He hath Beelzebub, and he doth not cast out demons, but by Beelzebub the prince of the demons. Others tempting him sought of him a sign from heaven. And Jesus knew their thoughts, and he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; that kingdom cannot stand. And every city or house divided against itself shall not stand: a house divided against a house falleth: and if Satan rise up against himself, and cast out Satan, he is divided against himself, how then shall his kingdom stand? he cannot stand, but hath an end. And if I by Beelzebub cast out demons, by whom do your children cast *them* out? [if they cast them out by the name of God, may not I do the same?] therefore they shall be your judges. But if I cast out demons by the Spirit of God, with the finger of God, then no doubt the kingdom of God is come unto you.

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. No man can enter into a strong man's house, and spoil his goods, except he shall first bind the strong man, and then he will spoil his house. He that is not with me, is

against me : and he that gathereth not with me scattereth abroad. Wherefore, verily I say unto you, all manner of sin, all sins, may be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but the blasphemy *against* the *Holy Spirit* may not be forgiven unto men. And whosoever speaketh a word against the Son of man, it may be forgiven him : but whosoever speaketh against the Holy Spirit, it may not be forgiven him, neither in this age nor the next : but he is liable to age-enduring judgment. Because they said, He hath an unclean spirit.

Either you will make the tree good, and its fruit good ; or else you will make the tree corrupt, and its fruit corrupt : for the tree is known by *its* fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That for every ill word that men shall speak, they shall give account in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

* In reference to the alterations that occur in this and other passages, I will briefly repeat certain rules that guide me in my revision, that I may be the better understood by the reader.

My main rule in rendering those more difficult passages that require emendations, is this. I choose, or endeavour to choose, the *best, highest, and truest sense* which the original words fairly allow according to critical authorities. It should be remembered that many of the words of the Hebrew, Syriac, and Greek Scriptures have numerous and various senses and shades of meaning. This fact is proved by every good dictionary of these languages, though no biblical lexicon has yet appeared which furnishes a complete account of the diversified significations of the words of the Scriptures.

Now, in translating these words with adequate precision, we have not only to keep in mind their common vulgar or general sense (familiar to schools and colleges), but we must also be attentive to those peculiar idiomatic and symbolic meanings which they often bear. Some translators, who have confined their consideration to the ordinary senses of Scripture words in Hebrew, Syriac, and Hellenistic, and have not possessed saga-

Then some of the Scribes and Pharisees answered, saying, Master, we would see a sign from thee. And when the crowds were pressing round him, he began to say, This is an evil generation, it seeketh a sign. And he answered and said unto them, An evil and adulterous generation seeketh a sign; but no sign shall be given to it, except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, and was three days and three nights in the belly of the shark, so shall

city, learning, or patient perseverance to ascertain their more profound and interior meanings, have made the worst blunders with the best intentions.

On this topic I quote from the learned Dr. Turnbull:—"If (says he, in his preface to his excellent version of the Epistles) the reader should meet with some sentences conveying a meaning which is new to him, he must usually attribute it to the necessity of a *metaphrase* for the sake of perspicuity. This metaphrase merely expresses in English idiom, a sentence which, if rendered literally, would be either unintelligible or convey a wrong meaning; so that there is no compromise with fidelity in such cases, but, on the contrary, it is a homage to that paramount quality in dealing with divine truth."

Let this fact be well remembered by my readers; and as I have taken great pains to furnish the *best and truest sense* of every passage, let me not be hastily condemned by those who have been less studious, because I have sometimes rejected the vulgar literal renderings which would have conveyed erroneous ideas—like those in the versions of my predecessors, which have to be explained away by expositors and commentators.

But sometimes cases occur in which no rendering of the original words can make their sense clear to the modern reader; because some link in the chain of argument has not been expressed, or has slipped out of the original. In these cases I have endeavoured to supply the missing links by a few additional words, inserted in italics or in brackets. These, of course, are not to be considered as renderings, but as explanations; and I am countenanced in the use of them by my wisest predecessors—especially De Sacy and Whitby.

But if I should happen to meet with unfair and ungenerous criticism, I shall console myself with the following words from the pen of Richard Chevenix Trench, D.D., dean of Westminster:—"In a matter of such high concernment as biblical revision, the least is much. To have cast in even a mite to this treasury of the Lord—to have brought one smallest stone which

the Son of man be [a sign] to this generation ; and shall be three days and three nights in the heart of the earth. The queen of the south will rise up in the judgment with the men of this generation, and will condemn them. For she came from the ends of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here. The men of Nineveh will rise in the judgment with this generation and condemn it : for they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

No one when he hath lighted a lamp putteth it in a hidden place, nor under a measure, but on a stand, that they who come in may see the light. The lamp of the body is the spirit ; if, therefore, thy spirit be pure, thy whole body will be enlightened ; but if it be evil, thy body also will be darkened. Take heed, then, that the light that is in thee be not darkness. If, therefore, thy whole body be enlightened, having no part dark, the whole will be enlightened [indeed], as when a lamp enlightens thee with its radiance. [See note page 63.]

[There is a case] when the unclean spirit is gone out of a man, it passes through dry places, seeking rest, and findeth none. Then it saith, I will return to my habitation whence I came out : and coming, it findeth it void [of the Holy Spirit, though it has been] cleansed and decorated. Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter and dwell there : and the last states of that man are worse than the first. Even so shall it be also unto this wicked generation. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed *is* the womb that bore thee, and the breasts which thou hast sucked. But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

it is permitted to build into the walls of his house—to have detected one smallest blemish that would not otherwise have been removed—to have made in any way whatever a single suggestion of lasting value towards the end here in view, *is something for which to be for ever thankful.*”

SECTION LVII.

Christ declares his faithful Disciples to be his real Kindred.

MATT. xii. 46, to the end. MARK iii. 31, to the end.

LUKE viii. 19, 20, 21.

While he yet talked to the people, behold, *his* mother and his brethren approached him—and could not come at him for the press, and standing without, they sent unto him, calling him, desiring to speak with him. And the multitude sat about him, and one said unto him, Behold, thy mother and thy brethren stand without, desiring to see and to speak with thee. But he answered, and said to him that told him, Who is my mother? and who are my brethren? And he looked round on them who sat about him, and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall hear the word of God, and do it, and do the will of my Father, who is in heaven, the same is my brother, and my sister, and mother.

SECTION LVIII.

Parable of the Sower.

MATT. xiii. 1—10. MARK iv. 1—10. LUKE viii. 4—9.

The same day Jesus went out of the house, and sat by the sea of Galilee, and he began again to teach by the seaside: and great multitudes were gathered together unto him. And when much people were gathered together, and were come to him out of every city, he entered into a ship, and sat therein on the sea; and the whole multitude was by the sea, on the land, (and) stood on the shore. And he spoke many things unto them in parables, and taught them many things by parables, and said unto them in his teaching, Hearken; Behold, there went out a sower, to sow his seed: and it came to pass as he sowed, some seed fell by the wayside; and it was trodden down, and the fowls of the air came, and devoured it. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of

earth : but as soon as it was sprung up, when the sun rose, it was scorched ; it withered away, because it lacked moisture, and it withered away, because it had no root. And some fell among thorns ; and the thorns grew up with it and choked it, and it yielded no fruit. But others fell into good ground, and sprang up, and increased, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. And when he had said these things, he cried, and said unto them, He that hath ears to hear, let him hear.

SECTION LIX.

Reasons for teaching by Parables.

MATT. xiii. 10—18. MARK iv. 10, 11, 12.

And when he was alone, the disciples came, and said unto him, Why speakest thou unto them in parables ? He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, the kingdom of God, but unto them it is not given. For whosoever stores, to him shall be given, and he shall have more abundance : but whosoever stores not, from him shall be taken away even that he hath. But unto them that are without, all *these* things are done in parables : because they seeing will not see, and hearing they will not hear, neither will they understand ; lest at any time they should be converted, and *their* sins should be forgiven them. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye will hear, and will not understand ; and seeing ye will see, and not perceive : for this people's heart is become gross, and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.* But bless-

* These people were so perverse and obstinate that they would not attend to the mysteries or higher doctrines of Christianity, and would not listen to the truths of religion, unless conveyed in parables and interesting stories. Plain, honest, learned Adam Clarke thus writes on this passage, which

ed *are* your eyes, for they see; and your ears, for they hear. For verily, I say unto you, That many prophets and saints have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

SECTION LX.

Explanation of the Parable of the Sower.

MATT. xiii. 18—24. MARK iv. 13—24. LUKE viii. part of verse 9, and 11—18.

They that were about him with the twelve asked him concerning the parable [of the sower], saying, What might this parable signify? And he said unto them, Know ye not this parable? How then will ye know all parables? Consider ye therefore the parable of the sower. Now the parable is this: The seed is the word of God. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not, then, immediately, lest he should believe, and be saved, cometh the wicked *one*, Satan, the Devil, and catcheth away that word, which was sown in his heart. This is he who received seed by the way-side. But he that receiveth the word in stony places, the same is he that heareth the word, and immediately receiveth it with gladness: yet hath he not root in himself, but he continueth for a while, and for a while believeth. But in time of temptation, afterward, when affliction, when tribulation or persecution ariseth because of the word, he is soon perverted, and falleth away. He also that received seed among the thorns, is he that heareth the word; and when he hath heard goeth forth and the cares of this world, and the deceitfulness of

has been grievously mistaken:—"Christ addressed these persons in parables to lead them to a proper knowledge of God. He gave them these natural representations of spiritual truths that they might be allured to enquire and find out the spirit which is hidden under the letter. Who can suppose that he would employ his time in speaking enigmatically to them on purpose that they might not understand what was spoken?"

riches, and the pleasures of *this* life, and the lusts of other things entering in, choke the word, and he becometh unfruitful, and brings no fruit to perfection. But he that receiveth seed in the good ground, is he that heareth the word, and understandeth *it*; and accepteth *it* in an honest and good heart, and having heard the word keepeth *it* with patience, who also beareth, and bringeth forth fruit, some a hundred fold, some sixty, some thirty. And he said unto them, Is a candle brought to be put under a vessel, or under a bed? No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they who enter in may see the light. For nothing is secret, but what should not be made manifest; neither *any thing* hid, but what should not be made known, and come abroad. If any man have ears to hear, let him hear.

SECTION LXI.

Christ directs his hearers to practise what they hear.

MARK iv. 24, 25. LUKE viii. 18.

And he said unto them, Take heed what ye hear, and how ye hear: unto you that attend shall more be given, and with what measure ye mete, it shall be measured to you again: for to him who stores shall more be given; and from him who stores not shall be taken away even that which he hath, or seemeth to have.

SECTION LXII.

Various Parables descriptive of Christ's Kingdom.

MATT. xiii. 24—54. MARK iv. 26—35.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and he sleeps, or watches night and day, and the seed springs and grows up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come.

Another parable put he forth unto them, saying, The

kingdom of heaven is likened unto a man who sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Another parable put he forth unto them, and he said, Whereunto shall we liken the kingdom of God ? or with what resemblance shall we compare it ? The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field : *It is* like a grain of mustard seed, which, when it is sown in the earth, is one of the least of all the seeds that are sown in the earth : but when it is sown, it groweth up, and becometh greater than all the herbs, and shooteth out great branches ; and becometh a tree, so that the birds of the air come and lodge in the branches thereof ; under the shadow of it.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables ; and with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them : so that it was fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house.

And when they were alone, he expounded all things to his disciples.

And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that pervert, and those who do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls: who, when he had found one pearl of great value, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered every kind [of fishes]: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them in the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus said unto them, Have ye understood all these things? They said unto him, Yea, Lord. Then said he unto them, Thus every Scribe *who is* disciplined for the kingdom of heaven is like unto a man *that is* a householder, who bringeth forth out of his treasure *things* new and old. And it came to pass, *that* when Jesus had finished these parables, he departed thence.

SECTION LXIII.

Christ crosses the Sea of Galilee, and calms the Tempest.

MATT. viii. 18—28. MARK iv. part of ver. 35, to the end

LUKE viii. 22—26.

Now when Jesus saw great multitudes about him, it came to pass the same day, when the even was come, that he went into a ship with his disciples; and he gave commandment to depart; [and] he said unto them, Let us go over unto the other side of the lake. And a certain Scribe came and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air *have* shelters; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and [in this case] let the mourners* bury their dead. And when they had sent away the multitude, they took him at once into the ship. And when he was entered into the ship, his disciples followed him. And they launched forth. And there were also with him other little ships. But as they sailed he fell asleep. And behold, there arose a great storm of wind, and there came down a storm of

* There is reason to believe that our Lord's words refer to *this case*, and similar cases, and not to all cases indiscriminately. The original words in Syriac and Greek cannot mean *the dead* literally, as it is absurd to suppose that corpses can bury corpses. We must, therefore, take them idiomatically. I think it not unlikely that they refer to mourners, or death-men, called the dead-men because they attended the dead. It is a question whether our English word *mutes*, at funerals, is not a corruption from *morts*, or mort-men, death-men. The term may, however, refer to the unconverted, the dead in sins and trespasses. But in either sense it means that certain persons who are especially called to the supreme duty of following Christ on certain occasions, when other interests interfere, must follow him, though the other interests are sacrificed in so doing. The text must not be strained so as to imply as a general rule that Christians are to neglect the funerals of their departed relatives.

wind on the lake; (and) a great tempest on the sea, and the waves beat into the ship, insomuch that the ship was covered with the waves; and they were filled *with water*, and were in jeopardy. But he was asleep—he was in the hinder part of the ship, asleep on a cushion. And his disciples came to *him*, and awoke him, saying, Master, carest thou not that we perish? Lord save us: we perish. And he saith unto them, Where is your faith? why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and the raging of the water: and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? But the men marvelled, and they feared exceedingly, and said one to another, What manner of man is this? for he commandeth even the winds and the water, and they obey him.

SECTION LXIV.

Christ heals the Gadarene Demoniacs.

MATT. viii. 28, to the end. MARK v. 1—21.
LUKE viii. 26—40.

And they came over unto the other side of the lake, and they arrived in the country of the Gadarenes; the country of the Gergesenes, which is over against Galilee. And when he was come out of the ship he went forth to land, and immediately there met him out of the city two possessed with demons,—[one of whom] was a certain man coming out of the tombs, who had demons a long time, and wore no clothes, neither abode in *any* house, but who had *his* dwelling among the tombs. And no man could bind him, no, not with chains [effectually]: for he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones; exceeding fierce, so that no man might pass by that way. And behold, when he saw Jesus afar off, he

ran, and fell down before him, and worshipped him, and cried with a loud voice, yea, [both demoniacs] cried out, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? art thou come hither to torment us before the time? I beseech thee, I adjure thee by God, that thou torment me not. For he commanded the unclean spirit to come out of the man, saying unto him, Come out of the man, *thou* unclean spirit. Because it had often caught him: and he had been kept bound with chains and in fetters; but he broke the bands, and was driven by the demon into the wilderness. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many, (because many demons were entered into him.) And he besought him much that he would not send them away out of the country, and that he would not command them to go out into the abyss.

Now there was there a good way off from them, nigh unto the mountains, a great herd of swine feeding. And all the demons besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; send us into the swine, that we may enter into them. And forthwith Jesus permitted them, and gave them leave, and said unto them, Go. And the unclean spirits went out of the man, and entered into the swine. And the whole herd (they were about two thousand) ran violently down a precipice into the lake, and were choked in the lake; and perished in the waters. And they who kept and fed the swine, when they saw what was done, fled and went their ways into the city, and told it in the city and in the country; they told everything, and what had happened to those possessed by the demons. And behold, all the citizens came out to meet Jesus; and they went out to see what it was that was done. And they come to Jesus, and see him that was possessed by the demons, and had the legion, out of whom the demons were departed, sitting, and clothed, and in his right mind, at the feet of Jesus; and they were afraid. And they that saw *it* told them how it befel to him that was possessed by the demon,

and by what means he was healed, and *also* concerning the swine. And then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; they began to pray him to depart out of their coasts: for they were seized with great fear. And he went up into the ship, and returned back again. And when he was come into the ship, he that had been possessed by the demon, prayed him that he might be with him. Howbeit Jesus suffered him not, but Jesus sent him away, and saith unto him, Return to thy house, go home to thy friends, and tell them how great things the Lord hath done for thee, having had compassion on thee. And he departed, and began to publish in Decapolis, and he published throughout the whole city, how great things Jesus had done for him; and all *men* did marvel.

SECTION LXV.

Christ dines with Matthew.

MATT. ix. 1. MARK v. 21. LUKE viii. 40.

MATT. ix. 10—18. MARK ii. 15—23. LUKE v. 29 to the end.

And it came to pass that Jesus entered into a vessel and passed over to the other side, and came to his own city [Capernaum.] And when Jesus returned, the people gladly received him, yea, much people gathered to him, for they were all waiting for him, and he was nigh unto the lake. And Levi, or Matthew, made him a great feast in his own house. And it came to pass, that, as Jesus sat at meat in his house, behold, there was a great company of Publicans and of sinners who came and sat down with them, together with Jesus and his disciples: for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that your Master eateth and drinketh with Publicans and sinners? And their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat with Publicans and sinners? But when Jesus heard *that*,

Jesus answering said unto them, They that are well need not a physician ; but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice : I came not to call the righteous, but sinners to repentance.

And the disciples of John and of the Pharisees used to fast : and they said unto him, Why do the disciples of John and of the Pharisees fast often, and make prayers ; but thine eat and drink, (and) fast not ? And he said unto them, Can ye make the guests of the marriage fast, [and] mourn, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old : if otherwise, then the new is severed, and the new piece, which is put in to fill it up, taketh away a portion from the old garment, and the rent is made worse ; moreover, the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old skin bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new skin bottles ; and both are preserved. No man, however, having drunk old *wine*, immediately desireth new ; for he saith, The old is better. *

SECTION LXVI.

Jairus's Daughter is healed, and the infirm Woman.

MATT. ix. 18, and xviii. 26. MARK v. 22 to the end.

LUKE viii. 41 to the end.

While he spake these things unto them, behold, there

* The Jews being naturally prejudiced in favour of the old Mosaic law in which they had been educated, would not immediately embrace the new Christianity, here compared to a new wine, whose superiority has been gradually recognised by all unprejudiced impartial and earnest examiners. If the fresh elements of the Gospel had been involved with the superannuated ceremonials of the law, very injurious consequences would have resulted.

cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell down at Jesus' feet, and worshipped him, and besought him greatly that he would come into his house: saying, My little daughter lieth at the point of death, or is even now dead: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. For he had one only daughter, about twelve years of age, and she lay dying. And Jesus arose, and followed him, and went with him, and *so did* his disciples.

And as he went, much people followed him, and thronged him. And, behold, a certain woman, who was diseased, and had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, all her living, upon physicians, neither could be healed by any and was nothing bettered, but rather grew worse, when she heard of Jesus, she came in the press behind and touched the border of his garment; for she said within herself, If I may touch but his clothes, I shall be healed. And immediately her issue of blood stanch'd, yea straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus immediately knowing in himself that a virtue had been emitted from him, turned him about in the press, and said, Who touched my clothes? And when all denied, Peter and his disciples, and they that were with him, said unto him, Master, thou seest the multitude throng thee, and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that a virtue is emitted from me. And he looked round about to see her that had done this thing. But the woman, when she saw that she was not hid, came fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately. And when he saw her, he said unto her, Daughter, be of good comfort: Daughter, thy faith hath healed thee; go in peace, and be

healed of thy plague. And the woman was healed from that hour.

While he yet spake, there came one from the ruler of the synagogue's house, one who said, Thy daughter is dead; why troublest thou the Master any farther? Trouble not the Master. But as soon as Jesus heard the word that was spoken, he answered him, and said unto the ruler of the synagogue, Be not afraid, only believe. Fear not—and she shall be healed. And when he came into the house, he suffered no man to follow him, save Peter, and James, and John, the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and the minstrels, and the people making a noise, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep. Give place: weep not; for the damsel is not [finally] dead,* but she sleepeth. And they derided him; knowing that she was dead. But when he had put them all out, (and) when the people were dismissed, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and he took the damsel by the hand, and called, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, (I say unto thee) arise. And her spirit came again, and immediately the damsel arose, and walked; she being *of the age* of twelve years: and he commanded that something should be given her to eat. And her parents were astonished: they were astonished with great astonishment. And he charged them strictly, that no man should know it; that they should tell no man what was done. But the fame thereof went abroad into all that land.

* Perhaps this Hellenistic tense here admits of the Hebraic construction, and bears a prophetic sense of future continuance. The phrase, *is not dead* is, therefore, equivalent to the phrase *is not to be dead, or remain dead finally*. The word *sleepeth*, seems to be very beautifully applied to one whose death was to be soon followed by a miraculous revival—as in the case of Lazarus.

SECTION LXVII.

Christ restores two Blind Men to Sight.

MATT. ix. 27—32.

And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus strictly charged them, saying, Beware *that* no man know *it*. But they, when they were departed, spread abroad his fame in all that country.

SECTION LXVIII.

Christ casts out a Dumb Spirit.

MATT. ix. 35—38.

As they went out, behold, they brought to him a dumb man possessed by a demon. And when the demon was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out demons through the prince of the demons.

SECTION LXIX.

Christ returns to Nazareth, and is again ill-treated there.

MATT. xiii. 54, to the end. MARK vi. 1—6.

And he went out from thence, and came into his own country [Nazareth]; and his disciples followed him. And when he was come into his own country, Nazareth, when the sabbath day was come, he began to teach in the synagogue: and insomuch that many hearing *him* were astonished, and said, From whence hath this *man* these things, this wisdom and these mighty works? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Is not this

the artificer,* the son of Mary, the kinsman of James, Joses, and of Juda, and Simon? and are not his kinswomen here with us? Is not this the artificer's son? is not his mother called Mary? and his kinsmen, James, and Joses, and Simon, and Judas? are they not all with us? Whence then hath this *man* all these things? And they were perverted concerning him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he would not there do any miracle, because of their unbelief; save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief.

SECTION LXX.

Christ preaches again throughout Galilee.

MATT. ix. 35, to the end.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion for them, because they were weary, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

* The Jews, however high in rank, were accustomed to learn some useful physical business or occupation. Thus Christ, though the lineal descendant of King David, in the royal line, followed Joseph's occupation. It is expressed by the Syrian word *nagar*, by the Greek word *tecton*, and by the Latin word *faber*. These seem to correspond most nearly with the English word *artificer*—whether working in wood, stone, metal, or other material.

PART IV.

From the Mission of the Twelve Apostles to the Mission of the Seventy.

SECTION LXXI.

Christ's Commission to the Twelve Apostles.

MATT. x. xi. 1. MARK vi. 7—14. LUKE ix. 1—7.

Then he called his twelve disciples together, and gave them power and authority over all demons. Yea, when he had called unto *him* his twelve disciples and began to send them forth, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James, *the son* of Zebedee, and John his brother; Philip, and Barthomew; Thomas, and Matthew the Publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon, the Canaite; and Judas Iscariot, who betrayed him. These twelve Jesus sent forth by two, and two, to preach the kingdom of God, and to heal the sick. And he commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give.

And [he] commanded that they should take nothing for *their* journey; and he said unto them, Provide neither gold, nor silver, nor brass in your purses, nor wallet for *your* journey, neither have two coats a-piece, neither [superfluous] shoes, but *be* shod with sandals; nor yet provide staves, but one staff only; neither provide bread, for the workman is worthy of his food. And he said unto them, Into whatsoever city or town ye shall enter, enquire who in it is worthy; and whatsoever house ye enter into, there abide, till ye go thence. And when ye come into a house, salute it. And if the house be wor-

thy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, the very dust from under your feet, for a testimony against them. Verily, I say unto you, it will be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony to them and the Gentiles. But when they shall deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye [only] that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated by all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have finished going through the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple, that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, what better *will they call* them of his household? But fear them not: for nothing is to be concealed but what should not be revealed; or hidden, but what should not be made known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? and not one even of them falleth on the ground without [the Providence

of] your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not that I am come to send peace only on earth: I came not to send peace only, but a sword. For I am come to separate a man from his father, and the daughter from her mother, and the daughter-in-law from her mother-in-law. And a man's foes *will be* those of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He who prefers his [selfish] life shall lose the other: and he who sacrifices his [selfish] life for my sake shall gain the other. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of charging his twelve disciples, he departed thence, to teach and to preach in their cities. And they departed, and went through the towns, preaching the Gospel; that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed *them*; healing everywhere.

SECTION LXXII.

Death of John the Baptist. Herod desires to see Christ.
 MATT. xiv. 1—13. MARK vi. 14—30. LUKE ix. 7, 8, 9.

And at that time Herod the tetrarch heard of the

fame of Jesus; yea, King Herod heard of all that was done by him: (for his fame was spread abroad). And he was perplexed, because that it was said by some, that John was risen from the dead: and by some, that Elias had appeared; and by others, that one of the old prophets was risen again. Others said, That it is Elias. and others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, unto his servants, John have I beheaded: but who is this of whom I hear such things? This is the Baptist: It is John, whom I beheaded: he is risen from the dead, and therefore mighty works do shew forth themselves in him. And he desired to see him.

For Herod himself had sent forth and laid hold upon John, and bound him and put *him* in prison, for Herodias' sake, his brother Philip's wife: for he had married her. Because John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard him, he heard him gladly, and did many things [accordingly.] And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when a convenient day was come, and Herod's birthday was kept, Herod on his birth-day [festival] made a supper to his lords, high captains, and chief men of Galilee. And when [Salome] the daughter of the said Herodias came in, and danced before them, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. He promised with an oath to give her whatever she would ask; and he swore unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and, being instigated by her mother, she asked, saying, I will that thou give me here, forth-

with in a dish, the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes who sat at meat, with him, he would not reject her, and he commanded it to be given her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded John in the prison, and brought his head in a dish, and gave it to the damsel: and the damsel brought it [and] gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb; and went and told Jesus.

SECTION LXXIII.

The Twelve return, and Jesus retires with them to the Desert of Bethsaida.

MATT. xiv. 13—15. MARK vi. 30—35. LUKE ix. 10, 11.
JOHN vi. 1, 2.

When Jesus heard of it, the apostles gathered themselves together unto him, when they were returned, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And after these things he took them and went aside privately, and they departed thence by ship privately. Then Jesus went over the sea of Galilee, which is *the sea* of Tiberias, into a desert place apart, belonging to the city called Bethsaida. And the people saw them departing, and many knew him, and when the people had heard and knew *thereof*, they ran afoot thither out of all cities, and followed, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd. And he received them, and spake unto them of the kingdom of God, and he healed their sick, and began to teach them many things, and healed them that had need of healing. And a great multitude followed him, because they saw his miracles which he did on them that were increased.

SECTION LXXIV.

Five thousand are fed miraculously.

MATT. xiv. 16—22. MARK vi. 35—44. LUKE ix. 12—18.

JOHN vi. 8—15.

And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews was nigh. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred shillings-worth is not sufficient for them, that every one of them may take a little. And when the day began to wear away, and was now far spent, and it was evening, his twelve disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Send away the multitude that they may go into the towns and country round about, and into the villages, and lodge, and buy themselves bread, and get victuals: for they have nothing to eat. He answered and said unto them, They need not depart: give ye them to eat. And they say unto him, Shall we go, and buy two hundred shillings-worth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes; we have here but five loaves and two fishes except we should go and buy food for all this people. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes: but what are they among so many? And he said, Bring them hither to me.

And Jesus said to his disciples, Make the men sit down by fifties in a company. And he commanded them to make all sit down by companies upon the green grass. Now there was much grass in the place. And they did so, and made them all sit down; and he commanded the multitude to sit down on the grass. So the men sat down, in number about five thousand.

And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and broke, and when he had given thanks, he distributed the loaves, and two fishes, and gave to his disciples to set before them, and the disciples gave of the loaves to the multitude, that were set down; and likewise of the fishes as much as they would. And they did all eat, and were filled. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together. And they took up twelve baskets full of the fragments of the five barley loaves, and of the fishes, which remained over and above unto them that had eaten. And they that had eaten were about five thousand men, beside women and children. Then those men who had seen the miracle that Jesus did, said, This is of a truth that prophet, that should come into the world.

SECTION LXXV.

Christ sends the Multitude away, and prays alone.

• MATT. xiv. 22, 23. MARK vi. 45, 46. JOHN vi. 15.

When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway he constrained his disciples to get into the ship, and to go before him to the other side, over against Bethsaida, while he dismissed the people. And when he had sent the multitudes away, he went up, and departed again into a mountain himself alone; apart to pray: and when the evening was come, he was there alone.

SECTION LXXVI.

Christ walks on the Sea to his Disciples, who are overtaken with a Storm.

MATT. xiv. 24—34. MARK vi. 47—53. JOHN vi. 16—22.

And when the even was *now* come, his disciples went down unto the sea of Galilee, and entered into a ship, and went over the sea towards Capernaum. And the

ship was in the midst of the sea, and Jesus was not come to them, but he was alone on the land : and it was now dark. And the sea arose, by reason of a great wind that blew. And the ship was now in the midst of the sea, tossed with waves ; for the wind was contrary unto them. And he saw them toiling in rowing. And about the fourth watch of the night Jesus went unto them, walking on the sea ; even as if he would have passed by them. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid. And when the disciples saw him walking on the sea they supposed him to be a spirit, and they were troubled, saying, It is a spirit ; and they cried out for fear. For they all saw him, and were troubled. But straightway Jesus spake unto them, saying, Be of good cheer ; It is I ; be not afraid. And Peter answered and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw that the wind was boisterous, he was afraid ; and beginning to sink, he cried, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And he went up unto them into the ship ; then they gladly received him : and when they were come into the ship, the wind ceased. And immediately the ship was at the land whither they went ; and they were sore amazed in themselves beyond measure and wondered. For they thought not of *the miracle* of the loaves : because their hearts were hardened. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

SECTION LXXVII.

Christ heals many people.

MATT. xiv. 34, 35, 36. MARK vi. 53, to the end.

And when they had passed over, they came into the

land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him. And when the men of that place had knowledge of him, they sent out into all that country round about, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was; and brought unto him all that were diseased. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him, that they might touch if it were but the border, the hem of his garment: and as many as touched were made perfectly whole.

SECTION LXXVIII.

Christ teaches in the Synagogue of Capernaum. Conversation with his Disciples on the Bread of Life.

JOHN vi. 22, to the end, and vii. 1.

The day following, the people who stood on the other side of the lake considered that there was no other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples went away alone. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks.) When the people, however, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the lake, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not only for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father commissioned.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye be-

lieve in him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father. He giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I say unto you, That though ye have seen me, yet ye believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise reject. For I came down from heaven, not to do mine own will but the will of him that sent me. And this is the Father's will that hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught by God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he who is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which

cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that [true] bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can receive it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this pervert you? What if ye should see the Son of man ascend up where he was before? It is the Spirit that vivifies; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that

* These biblical expressions "to eat the flesh and drink the blood" are not always to be received in a literal sense, but sometimes in a spiritual, figurative, symbolic, and mystical sense. In the present instance they seem to imply a spiritual feeding on, or partaking of the substantial being and vital essence of Christ. This is the special privilege of all true Christians, who should constantly cherish a vital communion with that Saviour through whom they derive celestial sustenance. And this doctrine is not only spiritually, but physically recognized by those who feed on Christ in their hearts by faith at the eucharist of our Lord's supper, when his body and blood are represented to the faithful by the elements of bread and wine.

believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore I declared unto you, that no man can come unto me, except it be given him by my Father. For this many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a demon? He spake of Judas Iscariot *the son* of Simon: for he it was that would betray him, being one of the twelve. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

SECTION LXXIX.

Christ converses with the Scribes and Pharisees on the subject of the Jewish Traditions.

MATT. xv. 1—21. MARK vii. 1—24.

Then came together unto him the Pharisees, and certain of the Scribes, who were from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands repeatedly, eat not, holding the tradition of the elders. Especially *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received and hold, *as* the washing of cups, and pots, brasen vessels, and tables. Then the Pharisees and the Scribes asked him, saying, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, and

Moses said, Honour thy father and mother : and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, *It is a Corban*, that is to say, an oblation, if there be anything by which I might profit thee : *he is innocent*, although he honour not his father or his mother, and ye suffer him no more to do ought for his father or his mother. Thus have ye made the commandment of God of none effect by your tradition, which ye have delivered : and many such like things ye do. Ye hypocrites, well did Esaias prophesy of you, saying, as it is written, This people draw nigh unto me with their mouth, and honour me with *their* lips ; but their heart is far from me. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men. You plainly frustrate the commandment of God that you may keep your own tradition. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups : and many other such like things ye do.

And when he had called all the people *unto him*, he said unto them, Harken unto me every one of *you*, and understand : There is nothing from without a man, that entereth into him can defile him. but the things which come out of him, those are they that defile the man. Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth defileth a man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, then came his disciples, and said unto him, Knowest thou that the Pharisees were perverted after they heard this saying? But he answered, and said, Every plant which my heavenly Father hath not planted, shall be rooted up. If they are let alone they remain blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch. Then answered Peter, and said unto him, Declare unto us this parable. And Jesus said, unto them, Are ye also yet without understanding? Do ye not yet understand and perceive that whatsoever thing from without en-

tereth into the man, at the mouth, *it* cannot defile him; Because it entereth not into his heart, but goeth into the stomach which purifies all foods, and is cast out into the sewer? And he said, That which cometh out of the man, that defileth the man. For those things which proceed out of the mouth come forth from the heart; and they defile the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, false witness, covetousness, malice, deceit, lasciviousness, an envious spirit, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. These are *the things* that defile a man: but to eat with unwashed hands defileth not a man.

SECTION LXXX.

Christ heals the Daughter of the Canaanite or Syrophenician Woman.

MATT. xv. 21—29. MARK vii. 24—31.

Then Jesus arose, and went thence, and departed into the coasts of Tyre and Sidon. And entered into a house, and would have no man know *it*: but he could not be hid. For, behold, a certain woman of Caanan, whose young daughter had an unclean spirit, heard of him, and came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a demon. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered, and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and fell at his feet, and worshipped him, saying, Lord, help me. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the demon out of her daughter. But he answered and said, unto her, Let the children first be filled: for it is not fit to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which

fall from their master's table; the dogs under the table eat of the children's crumbs. Then Jesus answered and said unto her, O woman, great is thy faith: and he said unto her, For this saying, be it unto thee even as thou wilt: go thy way: the demon is gone out of thy daughter. And her daughter was healed from that very hour. And when she was come to her house, she found that the demon was gone out, and her daughter laid upon a couch.

SECTION LXXXI.

Christ goes through Decapolis, healing and teaching.

MATT. xv. 29, 30, 31. MARK vii. 31, to the end.

And again Jesus departing from the coasts of Tyre and Sidon, came nigh unto the lake of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. And he went up into a mountain, and sat down there, and great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the maimed healed, the dumb speaking, the lame walking, and the blind seeing: and they glorified the God of Israel.

SECTION LXXXII.

Four thousand Men are fed miraculously.

MATT. xv. 32, to the end. MARK viii. 1—11.

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way, for divers of them came from far. And his disciples say unto him, From whence can a man satisfy these *men* with bread here in the wilderness? Whence should we have so much bread as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke *them*, and gave to his disciples, to set before the multitude; and they did set *them* before the people. And they did all eat, and were filled; and they took up of the broken *food* that was left, seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and immediately he entered into a ship, with his disciples, and came into the coasts of Magdala, into the parts of Dalmanutha.

SECTION LXXXIII.

The Pharisees require other Signs—Christ charges them with Hypocrisy.

MATT. xvi. 1—13. MARK viii. 11—part of 22.

The Pharisees also with the Sadducees came, tempting and seeking of him a sign from heaven, and they began to question with him, and desired that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It*

will be foul weather to-day, for the sky is red and lowring, O ye hypocrites, ye can discern the face of the sky ; and can ye not discern the signs of the times? And he sighed deeply in his spirit, and saith, Why doth this generation, a wicked and adulterous generation, seek after a sign? Verily, I say unto you, There shall no sign be given to this generation, but the sign of the prophet Jonas.

And he left them, and departed ; and entering into the ship again, departed to the other side. And when his disciples were come to the other side, they had forgotten to take bread ; neither had they in the ship with them more than one loaf. Then Jesus charged them, and said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, and knew it, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up—neither the seven loaves of the four thousand, and how many baskets ye took up? Having eyes, see ye not? and do ye not remember? When I broke the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve? And when the seven loaves among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he had not bade them beware of the leaven of bread, but of the [false] doctrine of the Pharisees and of the Sadducees.

SECTION LXXXIV.

Christ heals a Blind Man at Bethsaida.

MARK viii. 22—27.

And he cometh to Bethsaida, and they brought a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and had put his hands upon him, he asked him if he saw aught? And he looked up, and said, I see walking men as trees. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

SECTION LXXXV.

Peter confesses Christ to be the Messiah.

MATT. xvi. 13—21. MARK viii. 27—31. LUKE ix. 18—22.

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi. And it came to pass, when Jesus came into the coasts of Cæsarea Philippi, as he was apart praying, his disciples were with him. And by the way he asked his disciples, saying, Whom do men, or the people, say that I the Son of man, am? Whom say the people that I am? And they answered, and said, Some *say that thou art* John the Baptist: but some *say*, Elias; and others, Jeremias, or one of the prophets; and others *say*, that one of the old prophets is risen again. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Messiah of God, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood have not revealed *it* unto thee, but my Father who is in heaven. And I say also unto thee, Thou art Peter (a stone); [thou hast confessed that I am the Son of God, who is the Petra or Rock (of ages)] and on this very Rock I will build

my Church, and the powers of hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound by heaven: and whatsoever thou shalt loose on earth shall be loosed by heaven. Then he strictly charged his disciples, and commanded *them*, that they should tell no man that he, Jesus, was the Messiah, or the Christ.*

SECTION LXXXVI.

Christ declares the Necessity of his Death and Resurrection.

MATT. xvi. 21, to the end. MARK viii. 31, to the end.

LUKE ix. 22—28. MARK ix. 1.

And from that time forth began Jesus to shew unto

* "It is well remarked by Dr. Townsend that the word *πετρος* cannot signify any thing more than a stone; so that the Popish application to Peter (or *πετρος*) as the foundation of Christ's Church, is not only inconsistent with the real meaning of the appellative, which Christ at that very time conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, *πετρα*, the rock; *επι ταυτη τη πετρα*, 'upon this rock,' he declared the foundation of the Church; a title of dignity, which, as I have already shewn by several texts of Scripture, is applicable only to God or to Christ." Perhaps our Lord on this occasion pointed to himself as the very Rock, or used some significant action, to indicate that he himself was the symbolic Rock as distinguished from the symbolic stone. At any rate, he is especially called the Rock, both in the Old and New Testament; for St. Paul expressly tells us that the Israelites "drank of the spiritual Rock that followed them, and that Rock was Christ" (1 Cor., x., 4). The popular mistake has found no favour, except among those expositors who have failed to observe the plain distinction between a stone and a rock.

How far the Apostolic power of the keys, and of binding, and loosing, has been continued since the Apostolic days, to any churches or individuals, is an open question, on which grievous errors and disputes have occurred, that are to be deeply regretted and cautiously avoided.

N.B.—The words in brackets or italics are not in the original, but such words are added in this and other versions of Scripture to express an intermediate link of the chain of argument, in certain cases of difficulty.

his disciples, and teach them, how that he, the Son of man, must go unto Jerusalem, and suffer many things, and be rejected by the elders, and by the Chief Priests, and Scribes, and be killed, and be raised again the third day, yea, rise again after three days. And he spake that saying openly. Then Peter took him, and began to rebuke him, saying, Mercy on thee, Lord: this shall not be unto thee. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, opponent, thou art an obstacle unto me: for thou regardest not the things that be of God, but the things that be of men.

And when he had called the people *unto him*, with his disciples also, he said unto them all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would preserve his [selfish] life shall lose the other, and whoever would sacrifice his [selfish] life for my sake and the gospel's, shall preserve the other. And what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in his own glory, with the holy angels, and in the glory of his Father, and of the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here, who shall not taste of death, till they have seen the Son of man coming in his kingdom; and the kingdom of God come with power [in the gospel dispensation].

SECTION LXXXVII.

The Transfiguration of Christ.

MATT. xvii. 1—14. MARK ix. 2—14. LUKE ix. 28—37.

And it came to pass about six or eight days after

these sayings, Jesus taketh *with him* Peter, and James, and John, his brother, and went up into a mountain to pray; yea, he leadeth them up into a high mountain apart by themselves. And as he prayed, the appearance of his countenance was altered, and he was transfigured before them, and his face did shine as the sun, and his raiment became shining, as the light, exceeding white, *and* glistering, as snow; so as no fuller on earth could whiten. And behold there appeared unto them and talked with him two men, Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. Now Peter and they that were with him had been heavy with sleep: but when they were awake, they saw his glory, and the two men that stood with him. And it came to pass as they departed from him, Peter answered and said unto Jesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said; for he knew not what to say: as they were sore afraid. While he yet spake, behold, a bright cloud overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And when the voice was past, Jesus was found alone.

And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And they looked round about, and saw no man any more, save Jesus only with themselves. And as they came down from the mountain, Jesus charged them that they should tell no man what they had seen, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they kept *it* close, and told no man in those days any of those things which

they had seen. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias was [predicted] indeed to come first, and to reform all things, as it is written of him. But I say unto you, that Elias is indeed come, already, and they acknowledged him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer from them, as it is written of the Son of man that he must suffer many things and be set at nought. Then the disciples understood that he spake unto them of John the Baptist.

SECTION LXXXVIII.

The Deaf and Dumb Spirit cast out.

MATT. xvii. 14—22. MARK ix. 14—30. LUKE ix. 37—
part of 43.

And it came to pass that on the next day, when they were come down from the hill, much people met him. And when he came to *his* disciples, he saw a great multitude about them, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly perplexed, and running to *him* saluted him. And he asked the Scribes, What question ye with them? And when they were come to the multitude, behold, there came to him a *certain* man of the company, one of the multitude, who kneeling down to him, answered and said, Master, I have brought unto thee my son, who hath a dumb spirit; Lord, Master, I beseech thee, look upon my son: have mercy on my son: for he is mine only child: because he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And, lo, a spirit taketh him, and wheresoever it taketh him, it teareth him: and he suddenly crieth out; and it teareth him so that he foameth again, and gnasheth with his teeth, and pineth away: and it shatters him and departs from him painfully. And I brought him to thy disciples, and I spake to thy disciples that they should cast it out; and I besought thy disciples to cast it out; and they could not; they could not cure him. He answereth him, and saith,

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring thy son hither unto me. And they brought him unto him: and as he was yet a coming, when he saw him, straightway the spirit tore him; and the demon threw him down, and he fell on the ground, and wallowed, foaming.

And he asked his father, How long is it ago since this came unto him? And he said, From a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus saith unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto it, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him, and departed, and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and healed the child; and he arose. And the child was cured from that very hour: and he delivered him again to his father. And they were all amazed at the mighty power of God. And when he was come into the house, the disciples came to Jesus apart, and asked him privately, Why could not we cast it out? And Jesus said unto them, Because of your unbelief: for verily, I say unto you, If ye have faith as [vital as] a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. And he said unto them, This kind can be ejected and depart by nothing, but by prayer and fasting.

SECTION LXXXIX.

Christ again foretells his Death and Resurrection.

MATT. xvii. 22, 23. MARK ix. 30—part of 33.

LUKE ix. 43—47.

And they departed thence, and passed through Gali-

lee; and he would not that any man should know it. And when they abode in Galilee, while they wondered every one at all things which Jesus did, he taught his disciples, and said unto them, Let these sayings sink down into your ears. Surely the Son of man shall be betrayed, and be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise, be raised again, the third day. But they understood not that saying, and it was hid from them, that they perceived it not. And they were exceeding sorry; and were afraid to ask him concerning that saying. Then there arose a reasoning among them, which of them should be the greatest.

SECTION XC.

Christ works a Miracle, to pay the Half Shekel for the Temple Service.

MATT. xvii. 24, to the end.

And he came to Capernaum, and when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus anticipated him, saying, What thinkest thou Simon? from whom do the kings of the earth take custom or tribute? from their own children, or from strangers? Peter saith unto him, From strangers. Jesus saith unto him, Then are the children free.* Notwithstanding, lest we should pervert them, go thou to the sea, and cast a hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money [called a stater]: that take, and give unto them for me and thee.

* The argument seems to be this—"If the children of kings are free from tribute, then I, who am the Son of God—the King of Kings, and am also the Son of David, of the royal family of Israel, might claim exemption from such taxation."

SECTION XCI.

The Disciples contend for Superiority, and are taught humility.

MATT. xviii. 1, to the end. MARK ix, part of ver. 33, to the end. LUKE ix. 47—51.

At the same time, being in the house, came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And Jesus, perceiving the thought of their heart, sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And Jesus called a little child unto him, and set him beside him, in the midst of them: and when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven; for he that is least among you all, the same shall be great. And whoso shall receive this child or one such little child in my name receiveth me. And whosoever shall receive me, receiveth not only me, but him that sent me. And John answered him saying, Master, we saw one casting out demons in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man who doeth a miracle in my name, that can lightly speak evil of me. For he that is not against us is for us, on our part. Yea whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. But whoso shall pervert one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea, and drowned in the depth of the sea.

Woe unto the world because of perversions! truly it must needs be that perversions come; but woe to that man by whom the perversion cometh! Wherefore if thy hand or thy foot pervert thee, cut them off, and cast *them* from thee. If thy hand pervert thee, cut it off: it is better for thee maimed to enter into life, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot pervert thee, cut it off: it is better for thee mutilated to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye pervert thee, pluck it out, and cast it from thee: it is better for thee with one eye to enter into life, into the kingdom of God, rather than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. Therefore as all may be purged by fire, so should every sacrifice be purged by the salt [of purification].* The salt [of purity] is good, but if the salt should lose its saltness, wherewith will you season it? Have the salt [of purity] in yourselves, and have peace one with another.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father who is in heaven. Even so it is not the will of your Father who is in heaven that one of these little ones should perish. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? And if so be that he find it,

* This difficult text may perhaps be thus interpreted:—As you suppose that all may be purified by fiery trial and suffering, so let every believer be purified by true religion and piety. Salt among the Hebrews was a symbol of purity, purification, incorruptibility, and perpetuity, because its antiseptic properties purified other substances and preserved them from decay.

verily, I say unto you, he rejoiceth more over that *sheep* than over the ninety and nine which went not astray. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the congregation: but if he neglect to hear the congregation, let him be unto thee as a heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound by heaven: and whatsoever ye shall loose on earth shall be loosed by heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee Until seven times; but Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. But as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and besought him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out, and found one of his fellow servants, who owed him a hundred shillings: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all, And he would

not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if you do not every one from your hearts forgive his brother his trespasses.

PART V.

From the Mission of the Seventy Disciples, to the Triumphal Entry of Christ into Jerusalem, Six Days before the Crucifixion.

SECTION XCII.

The Mission of the Seventy Disciples.

LUKE x. 1—17.

AFTER these things the Lord appointed other seventy [disciples] also, and sent them two and two before his face into every city and place, whither he himself would come. For he said unto them, The harvest truly *is* great, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor [superfluous] shoes: and salute no man [ceremoniously] by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the Son of peace be there, your peace shall rest upon it: if not it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set be-

fore you : and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hades. He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

SECTION XCIII.

Christ goes up to the Feast of Tabernacles.

MATT. xix. 1. MARK x. 1. JOHN vii. 2—11.

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing [notable] in secret, who himself seeketh to be known openly. If thou do these things, shew thyself unto the world. For neither did his brethren believe him [without witnessing his miracles]. Then Jesus said unto them, My time is not yet come : but your time is alway ready. The world cannot hate you [when you conform to it] ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet fully come. When he had said these words unto them, he abode *still* in Galilee. And it came to pass, *that* when Jesus had finished his discourses,

he arose from thence, and departed from Galilee, and came into the coasts of Judæa beyond Jordan; by the farther side of Jordan: and the people resorted unto him again: and as he was accustomed, he taught them again.

SECTION XCIV.

Agitation of the Public Mind at Jerusalem concerning Christ.

JOHN vii. 11, to the end, and viii. 1.

And when the brethren of Jesus were gone up [to Jerusalem], then he also went up to the feast [of tabernacles], not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews. Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man sciences, not being one of the learned? Jesus answered them and said, My doctrine is not mine only, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself only. He that speaketh of himself only, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a demon: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Now Moses gave unto you circumcision; which indeed is not from Moses only, but from the fathers; and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, without breaking the law of Moses; are ye angry at me, because I have made a man altogether whole on the sabbath day? Judge not in a superficial manner, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers acknowledge indeed that this is the true Messiah or Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is [for the prophet says, "Who shall declare his generation"]. Then cried Jesus in the temple as he taught, saying, Do ye both know me and know whence I am? Indeed I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the Chief Priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am [to be], *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [Jews] dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am [to be], *thither* ye cannot come?

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his heart shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet *manifested*; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David,

and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and ascertain what he doeth? They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. And every man went unto his own house. Jesus went unto the mount of Olives.

SECTION XCV.

Conduct of Christ to the Adulteress and her Accusers.

JOHN viii. 2—12.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. And they who heard, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man passed sentence on thee? She said, No man, Lord. And Jesus said unto her, Neither do I pass sentence on thee: go, and sin no more.

SECTION XCVI.

Christ declares himself the Son of God.

JOHN viii. 12—21.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not verified. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is verified: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge in a carnal manner; I judge no man thus. And if indeed I judge, my judgment is verified: for I am not alone, but I and the Father that sent me [are together.] It is also written in your law, that the testimony of two men is true. I am one that beareth witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

SECTION XCVII.

Christ declares himself the true Messiah.

JOHN viii. 21, to the end.

Then said Jesus again unto them, I go my way, and ye will question me, and will die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself; because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath;

I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye will die in your sins: for if ye believe not that I am *he*, ye will die in your sins. Then said they unto him, Who art thou? And Jesus said unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you: yea, he that sent me is true; and I speak to the world those things which I have heard from him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he* [the Messiah], and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews who believed on him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every practiser of sin is the slave of sin. And the slave remains not in the family continually: *but* the Son remains continually. If the Son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; but ye seek to kill me because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard from God: this did not Abraham. Ye do the deeds of your father. Then saith they to him, We are not born of fornication; we have one Father, *even* God. Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth, and came from

God: neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot bear my doctrine. Ye are of *your* father the devil, and the lusts of your father ye will practise. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of falsehood. And because I tell *you* the truth, ye believe me not. Which of you convicteth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall not see death for ever. Then said the Jews unto him, Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall not taste of death for ever. Art thou greater than our Father Abraham, who is dead? and the prophets, who are dead: whom makest thou thyself? Jesus answered, If I alone glorify myself, my glorification is vain: it is my Father that glorifieth me; of whom ye say that he is your God: yet ye have not known him. But I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him and keep his saying. Your father Abraham longed to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, I am He who was before Abraham.* Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

* This mysterious text has received many different transla-

SECTION XCVIII.

The Seventy return with Joy.

LUKE X. 17—25.

And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast veiled these things from the sophistical and crafty, and hast revealed them unto the sincere: even so, Father; for so it seemed good in thy sight. All things are delivered to me by my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

tions from critics. I will mention some of them for the reader's consideration:—

Before Abraham was, I am.

I am he who was before Abraham.

Before Abraham was, I am he.

Before Abraham, was the Eimi, Jehovah, or I am.

I have existence which was before Abraham.

I am the Eimi, or Self-Existent, who was before Abraham.

Before Abraham existed, I was.

Before Abraham, I was destined to be the Messiah.

Before Abraham was, I was the Eimi, or Self-Existent.

N.B. As the Father hath life in himself, so hath he given to the Son to have life in himself.

SECTION XCIX.

Christ directs the Lawyer how he may attain eternal Life.

LUKE x. 25—29.

And, behold, a certain lawyer stood up, and tested him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

SECTION C.

The Parable of the good Samaritan.

LUKE x. 29—38.

But he, wishing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, applying oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two shillings, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

SECTION CI.

Christ in the House of Martha.

LUKE x. 38, to the end.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard his word. But Martha was harrassed with much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but there is one thing which is needful: and Mary hath chosen that good part, which shall not be taken away from her.

SECTION CII.

Christ teaches his Disciples to Pray.

LUKE xi. 1—14.

And it came to pass, that, as he was praying, in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us daily our needful bread. And forgive us our trespasses as we also should forgive every one who trespasses against us. And let us not yield to temptation;* but deliver us from evil.

* The form of the Lord's Prayer in this place differs in a few words from that delivered on a former occasion; but the sense is the same. I repeat my conviction that the phrase "*lead us not into temptation*" is erroneous in the authorised version. Referring to my former arguments on this topic, I remark that the authorized rendering places the reader between the horns of an invincible dilemma. For if temptations are good things we ought not to pray against them. If temptations are evil things, we ought not to charge God with them. I am satisfied that the true meaning is, *let us not be led away in or by*

And he said unto them, One of you may have a friend, and may go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine on his journey is come to me, and I have nothing to set before him. And he from within may answer and say, Trouble me not: the door is now fastened, and my children are in bed, as well as myself; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, who are evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

SECTION CIII.

Christ reproaches the Pharisees and Lawyers.

LUKE xi. 37, to the end.

And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. *temptation*, which I have expressed according to the English idiom by the words *let us not yield to temptation*. In this I am supported by many of the greatest commentators. I quote the following words of Whitby on the point, to show how much he confirms my argument:—

“The import of this petition is to this effect—*Suffer us not, O Lord* (either by the assaults of Satan, or the subtraction of thy grace, or by putting us for the punishment of our sins into those circumstances which may prove snares and stumbling blocks to us) *to be led into, or overcome by, the power of temptation*. But be thou pleased always to afford us such a measure of thy grace as may *keep us from falling by temptations*; or if we fall into temptations may so support us under them, *that we be not foiled by them*; or if we slide may be erected quickly by thy power and stand more firmly for the future.”

And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of cupidity and wickedness. Ye fools, It is not that which affects the outside which affects the inside also. But be charitable from [your hearts] within, and all externals may become pure unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over justice and the love of God: these ought ye to have practised, and not to leave other things neglected. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, *ye* lawyers! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! because your forefathers killed the prophets, and you build tombs for them [as accessories in crime.] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send them prophets and apostles, and they will slay and persecute them. So that the blood of all the prophets, which was shed from the foundation of the world, will be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple: verily, I say unto you, it shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

SECTION CIV.

Christ cautions his Disciples against Hypocrisy.

LUKE xii. 1—13.

In the mean time, when there was assembled an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees which is hypocrisy. For there is nothing covered but what should not be revealed; neither hid, but what should not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two-pence? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. Yet whosoever shall speak a word against the Son of man, it may be forgiven him: but unto him that blasphemeth against the Holy Ghost, it may not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, be not anxious how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

SECTION CV.

Christ refuses to act as Judge.

LUKE xii. 13, 14.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with

me. And he said unto him, Man, who made me a judge or divider over you ?

SECTION CVI.

Christ cautions the Multitude against Worldly mindedness.

LUKE xii. 15—35.

And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he thought within himself, and said, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool*, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So *is* he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Be not anxious what ye shall eat as regards your life, nor what ye shall wear as regards the body. The life is more than food, and the body *is more* than raiment [God who gives the greater, can give the less]. Consider the ravens : for they neither sow nor reap ; they neither have storehouse nor barn ; and God feedeth them : how much better are ye than the fowls ? And which of you by being anxious can add a span to his duration ? If ye then have no power over a minute, why are ye anxious for the rest ? Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven : how much more *will he clothe* you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of mistrustful mind. For

your Father knoweth how far you need all these things, which the nations of the world seek after. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Negotiate your possessions, so that you may bestow charity; provide yourselves with purses which grow not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

SECTION CVII.

Christ exhorts to Watchfulness, Fidelity, and Repentance.

LUKE xii. 35, to the end, and LUKE xiii. 1—10.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed *are* those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye expect not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, It concerns every faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of food in due season. Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink [intemperately], and to

be drunken ; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him off, and will appoint him his portion with the unfaithful. And that servant who knew his lord's will, and prepared *not himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew it not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth ; and what have I to wish if it be already kindled ? But I have a baptism to be baptized with ; and how am I pained till it be accomplished ?

Suppose ye that I am come to give peace only on earth ? I tell you, Nay ; but rather division : for from henceforth there will be five in one house divided, three against two, and two against three. The father will be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ? When thou goest with thine adversary to the magistrate, *as thou art* in the way, endeavour to be released ; lest he bring thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou mayest not depart thence, till thou hast paid the very last mite.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them,

Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay; but except ye repent, ye may all likewise perish. Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye may all likewise perish.

He spake also this parable: a certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and manure it: and if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.

SECTION CVIII.

Christ cures an infirm Woman in the Synagogue.

LUKE xiii. 10—18.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, even these eighteen years, to be loosed from this bond on the

sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

SECTION CIX.

Christ begins his journey towards Jerusalem, to be present at the Feast of the Dedication.

LUKE xiii. 22, and 18—22.

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said he, Unto what is the kingdom of God like? and whereunto shall I compare it? It is like a grain of mustard-seed, which a man took and cast into his garden; and it grew, and became a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

SECTION CX.

Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim.

JOHN ix. 1—35.

And as *Jesus* passed by, he saw a man who was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? *Jesus* answered, It was not because this man sinned, nor his parents: but it was that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay with the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they who before had seen him that he was blind, said, Is not this

he that sat and begged? Some said, this is he: others said, He is like him: *but* he said, I am *he*. Therefore said they unto him, How were thine eyes opened? He answered and said, a man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was on the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, since he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was the Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or not, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him again, What did he do to thee? how opened he thine eyes? He answered

them, I have told you already, and ye did not heed : wherefore would ye hear it again ? Will ye also be his disciples ? Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples. We know that God spake unto Moses : *as for this man*, we know not from whence he is. The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God favours not sinners : but if any man be a worshipper of God, and doeth his will, him he favours. Since the world began it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they excommunicated him.

SECTION CXI.

Christ declares that he is the True Shepherd.

JOHN ix. 35, to the end. x. 1—22.

Jesus heard that they had excommunicated him ; and when he had found him, he said unto him, Dost thou believe on the Son of God ? He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, so that those who cannot see may see ; and those who can see [and will not] may become blind. And *some* of the Pharisees who were with him heard these words, and said unto him, Are we blind also ? Jesus said unto them, If ye were blind, ye would have no sin : but now ye say, We see ; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he

putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I represent the door of the sheep. All that ever came in my stead are thieves and robbers: but the sheep did not hear them. I represent the door: by me if any man enter, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known by mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, so that I may take it again. No man taketh it from me. but I lay it down of myself. I have power to lay it down, and I have power to take it again. This charge have I received from my Father. There was a division therefore among the Jews for these sayings. And many of them said, He hath a demon, and is mad; why hear he him? Others said, These are net the words of him that hath a demon. Can a demon open the eyes of the blind?

SECTION CXII.

Christ publicly asserts his Divinity.

JOHN x. 22—39.

And it was at Jerusalem in the feast of the dedication,

and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou hold us in suspense? If thou be the Christ, [the Messiah,] tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand. I and the Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though [now] ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

SECTION CXIII.

In consequence of the Opposition of the Jews, Christ retires beyond Jordan.

JOHN x. 39, to the end.

Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

unto him, A certain man made a great supper, and invited many: and sent his servant at supper-time to say to them that were invited, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and inspect it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and alleys of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and lanes, and press *them* to come in, that my house may be filled. But I say unto you, That none of those men who were invited shall taste of my supper.

This Section completes more than half of the present Monotessaron. The preceding pages contain above 300 important revisions, which, with the aid of my corrected arrangements of the text, throw light on very numerous obscurities that have perplexed my predecessors. No work yet published gives so complete and exact a harmony of all the words and clauses of the original. It enables the reader at one view to observe the whole evidence of the four Gospels on each point of the sacred narrative. The candid reader will judge whether I have executed my task well and wisely as a dying man for an eternal purpose. May Heaven's blessing rest on these impartial labours to extend biblical truth. And may those arise who will afford me the aid I may require in my efforts for this good cause. I venture to add a sentence from Mr. Jowett's Essay on the Interpretation of Scripture (page 380). His words are these: "It is one of the highest tasks on which the labour of a life can be spent, to bring the words of Christ a little nearer the heart of man."

SECTION CXVI.

Christ's Disciples must be devoted to his cause, and be pure from worldly corruptions.

LUKE xiv. 25, to the end.

And there went great multitudes with him : and he turned and said unto them, If any *man* come to me, and does not [comparatively] disregard his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise each of you who does not surrender all his possessions [when requisite, for my sake], cannot be my disciple. [Prepare for the consequences of being my disciples, or of refusing to be so.] For, which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

[Have the salt of purification in yourselves.] Salt is good : but if the salt should lose its savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear. (See note, page 117.)

SECTION CXVII.

Parables of the Lost Sheep, and of the Lost Piece of Silver.

LUKE xv. 1—11.

Then drew near unto him all the publicans and sinners to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SECTION CXVIII.

Parable of the Prodigal Son.

LUKE xv. 11, to the end.

And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* property. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would gladly have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him, Father, I

have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet : and bring hither the fatted calf, and kill *it* ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in ; therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was right that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

SECTION CXIX.

Parable of the Unjust Steward.

LUKE xvi. 1—14.

And he said unto his disciples, There was a certain rich man, who had a steward ; and the same was accused unto him that he had wasted his goods. And he

called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my master taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my master? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And did the master commend the unrighteous steward because he had dealt craftily? for the children of this world are craftier in their generation than the children of light. And do I say to you, Make to yourselves friends of the mammon [or wealth] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations? [Nay, you must be faithful in all things.] He that is faithful in that which is least, is faithful also in much: and he that is unrighteous in the least, is unrighteous also in much. If therefore ye have not been faithful concerning unrighteous mammon [or wealth], who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall give you that which might be your own? No servant can serve two masters: for either he will disregard the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [or wealth].*

* The parable of the unrighteous or unjust steward appears to me to have been lamentably misconstrued, and misunderstood, by the majority of preachers, critics, and expositors. They have generally declared that it signified that the master commended his false steward for his conduct in this knavish and treacherous transaction; and that our Lord recommends Christians to imitate his wisdom, while they avoid his roguery.

SECTION CXX.

Christ reproves the Pharisees.

LUKE xvi. 14—18.

And the Pharisees also, who were covetous, heard all these things : and they derided him. And he said unto them, Ye are they who justify yourselves before men ; but God knoweth your hearts : now that which is highly esteemed among men, is abomination in the sight of God. The Law and the Prophets *were* preparatory to John : since that time, the kingdom of God is preached, and every man should press into it. Yet it is easier for heaven and earth to pass, than one tittle of the law to fail.

Now, a deeper examination of the passage will probably convince us that this is not the moral purpose or lesson of the parable. It is most unlikely that any master would commend his steward for so fraudulent a course of action. I therefore suppose that the sentence should not be taken affirmatively, thus—“*The master commended,*” &c., but that it should be construed interrogatively, thus—*Did the master commend?* implying that he did not do so. I also suppose that the word *φρονιμος* (derived from *φρονις*) here signifies astute, or crafty, and does not here mean wise or prudent. (See Hederick’s Greek Dictionary under the word, which, like the Hebrew *oram*, has a double meaning.) Let us have truth above all, especially in translating the Bible. It does not seem true that this wicked steward was wise, for a knave is a round-about fool that overreaches himself. Nor does it appear that the children of this world are wiser than the children of light. The contrary fact is frequently declared in Scripture. Worldlings are, however, more crafty and cunning than saints, and often strive to succeed by treachery and chicanery, that recoil on their own heads. It is clear from the entire current of the argument that our Lord intended to show that honesty is the best policy, for both worlds, and to warn his disciples against adopting either secular cheatings, or pious frauds. The imitation of the unjust steward is altogether blameable, as dishonesty is bad policy for this world, and especially for the world to come. We ought not to render our Lord’s words thus—“*I say unto you,*” but thus—*Do I say unto you?* an interrogative that carries a negative, and implies that He would not sanction any corrupt attempt to obtain celestial friends by deceit and dishonesty. And He proceeds to argue that if His followers are not faithful in

SECTION CXXI.

Christ answers the Question concerning Divorce and Marriage.

MATT. xix. 8—13. MARK x. 2—13. LUKE xvi. 18.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, What did Moses command you? And they say, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, Because of the hardness of your heart he wrote you this precept. Have ye not read, that he who made *them* at the beginning of the creation, made them a male and a female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be as one person? Wherefore they are no more as two [separate persons], but as one person. What therefore God has joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her who is [unjustly] put away doth commit adultery.

avoiding unrighteous dealings in secular matters, they cannot attain heavenly treasures. To confirm my view of the parable I will quote these words of Adam Clarke—"To insinuate that if a man has acquired riches by unjust means, he is to sanctify them and provide himself a passport to the kingdom of God by giving them to the poor, is a horrid perversion of our Lord's words. Ill-gotten gain must be restored to the proper owners—if they are dead, then to their successors." Well does our greatest secular poet say—

In the corrupted currents of this world,
Offence's gilded hand may shove by justice,
And oft 'tis seen the wicked prize itself
Buys out the law. But 'tis not so above,
For there the action lies in its true coloura."

And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife [except for fornication], and marry another, committeth adultery against her. And if a woman shall put away her husband [except for fornication], and be married to another, she committeth adultery. His disciples say unto him, If the case of the man be so with *his* wife, it is good not to marry. But he said unto them, All *men* cannot receive this saying [it is good not to marry], save *they* to whom it is given. For there are some eunuchs, who were so born from *their* mothers' womb: and there are some eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

SECTION CXXII.

Christ receives and blesses little Children.

MATT. XIX. 13—16. MARK X. 13—17. LUKE XVIII. 15—18.

Then were brought unto him little children, that he should touch them, and put *his* hands on them, and pray. But when *his* disciples saw *it*, they rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and called them *unto him*, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them; and departed thence.

SECTION CXXIII.

*Parable of the Rich Man and Lazarus.**

LUKE XVI. 19, to the end.

There was a certain mammonist [a rich man, named Ninive] who was clothed in purple and fine linen, and

* Respecting this majestic and awful parable of Dives, or the rich man and Lazarus, let me make a few remarks. In the

fared sumptuously every day : and there was a certain poor man, named Lazarus, who was laid at his gate,

scholia of some MSS. the name of the rich man is said to be Ninive. According to the phraseology of the New Testament, a rich man does not always signify a man of wealth, who may be very good. It often signifies a mammonist, one who trusts in riches, a practical idolater of riches, who spends his property in indulging selfish and sensual appetites, not in promoting the cause of God and his word, or in doing religious and philanthropical services.

Of this character was Dives in the parable ; and he was punished accordingly : not apparently for what men call gross vices, but for his luxurious secularity, and the abuse of wealth, which was entrusted to him as a talent for holy and beneficial purposes.

This parable affords some surprising intimations of the conditions of the disembodied spirits of the dead, in what is termed the intermediate state between death and the resurrection. It also instructs us concerning certain spheres, or departments of the mysterious psychocosmos, or world of souls, to which we are all hastening with ceaseless and terrible rapidity. The successive regions of this psychocosm are described in Scripture under the following names, which seemingly appertain to three main divisions of the invisible spirit-world. To the primary best order belong the names of threefold heavens, and paradise, here called Abraham's bosom. To the secondary middle order, belong the names of upper, middle, and lower sheol, or hades, on which have been founded very curious traditions of purgatory and limbo. To the tertiary, or infernal order, belong the names of Tophet, Gehenna, Tartarus, Hell, upper, middle, and lower, the lake of fire, the bottomless pit, or the abyss.

It appears, from the parable, that the soul of Lazarus was carried by angels to paradise, or Abraham's bosom ; and that the soul of Dives remained in hades. We learn that the souls of the dead, in these spheres, had some consciousness of each other's state, and had some means of communication with each other ; though, at the period to which Christ refers, they could not make a personal transit, according to their own wills, from one of these psychocosmical spheres, namely, the lower hades, to paradise. This is said to have been owing to the existence of a great chasm or gulf, situated between them.

The gates of hades, however, seem to have been sometimes opened by the power of God and Christ (to whom belong the keys of hades and death). For instance, the soul of Christ was not left in hades, but ascended to paradise ; and that of the penitent thief, even on the day of crucifixion. The Church, re-

full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs

lying on this text, maintains that Christ descended into hades ; though strong objections have been taken to that clause of the creed, " He descended into hell," for this, according to the present English idiom, implies a region of infernal punishment, which is below hades, even as paradise is above it.

The better portion of hades (sheol), this great general receptacle of the *souls* of the dead (for it must not be confounded with the grave, which contains the *bodies* of the dead), seems to have been sometime inhabited by the souls of patriarchs and saints, according to what is said by Jacob, Job, H Ezekiah, the psalmist, and the prophets. But as other portions of Scripture indicate that they passed to paradise, or heaven, perhaps they were raised from a lower state to a higher by divine or angelic intervention. It is plain that Scripture supposes some intermediate point or station, from which souls may depart to the right hand or the left, and rise to higher elevations, or descend to lower degradations.

The most valuable writers I have perused on this subject, are the following :—Josephus, Origen, Drexelius, Broughton, Brocklesby, Burnet, Swedenborg, Behmen, Stilling, White, Stonehouse, Dick, and Isaac Taylor. Some spiritual Humboldt may arise who will describe this spiritual cosmos—this earnest, silent, spirit-world, with more scientific accuracy, and more varied eloquence. But on such a subject, the true Bibliicist will adhere to the actual nomenclature of the Bible, and the truth of Scripture. He must not suffer his mind to be biassed on topics so intricate, and so tremendous ; which have been viewed in very different lights by Catholicism and Protestantism, and their mightiest poets, Dante and Milton. It is best in these mysterious subjects to keep as closely as possible to the very terms and ideas of the inspired Word, and to avoid dogmatic presumptions and unfounded prejudices. For while we are still in the body, all notions respecting the conditions of disembodied spirits, must needs be conjectural and questionable.

This parable, however, is full of grand intimations and suggestions. It seems to imply that the souls of the dead, even before the resurrection, may be in conscious happiness or misery ; that they may possess strong powers of thought and feeling ; that they may be acquainted with each other, and hold mutual intercourse ; that they may recollect their former experiences on earth, and be cognizant of the course of events among living men below, and cherish a deep interest in their conduct and their destinies.

We are informed by the Apocalypse (chapter 20) that a time

came and licked his sores. And it came to pass that the poor man died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou didst take thy pleasures in thy life, and Lazarus his mortifications; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great chasm fixed: so that they who would pass from hence to you cannot; neither can they pass to us, who *would come* from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

will come, when this hades—this great prison of souls—will deliver up the dead that are in it; and that when it has done so, it will itself be cast into the lake of fire. We are not told whether this is to take place for its purification, or its destruction. In fact, the whole question of the nature and duration of these future punishments, remains a portentous and impenetrable mystery, on which theologians have waged interminable controversies. We are assured by Scripture that these future punishments may be æonial, and last for æons, secula, or ages. But whether they are to be eternal and everlasting, in the scholastic sense of these terms, no mortal can positively prove. Neither is it in man's power to determine whether the punishments in the world to come are in their nature and operation purifying, remedial, and conducive to the ultimate repentance and reform of those exercised thereby; or whether they are unremedial, and irremediable.

“ No further seek his merits to disclose,
Or draw his frailties from their dread abode;
There they alike in trembling hope repose,
The bosom of his Father and his God.”

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

SECTION CXXIV.

On Forgiveness of Injuries.

LUKE xvii. 1—11.

Then said he unto the disciples, It is impossible but that perversions will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should pervert one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as [vital as] a grain of mustard seed, ye might say unto this mulberry tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you, having a servant plowing or feeding cattle, will say unto him directly, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I suppose not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unmeritorious servants; we have done only that which was our duty to do.

SECTION CXXV.

Christ journeys towards Jerusalem.

LUKE ix. 51, to the end. xvii. 11.

And it came to pass, when the time was come that he should be received up [into heaven], he stedfastly set

his face to go to Jerusalem. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And [he] sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was turned towards Jerusalem. And when his disciples James and John, saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not of what manner of spirit ye are. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* shelters; but the Son of man hath not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the mourners [in this case] bury their dead;* but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go to bid them farewell who are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

* See Note, page 83. It is remarkable that the Greek word *nekros*, dead, is derived from the Hebrew words, *neka*, or *nekeh*, which signify not only smite, kill, dead, but also mournful or contrite. The true sense, or rather double-sense of this passage in Hellenistic Greek, may become more apparent when we consider the analogy it bears to the phrase of the Syrian Hebrew which our Lord spoke. In this language the expression might have stood thus—"Let the *nekim* bury the *nekim*." Here the double-meaning is evident, viz., "Let the smitten or afflicted bury the slain or dead." Thus, in Isaiah lxvi., 2, *nekeh ruah*, a smitten or contrite spirit. Sometimes the *e* is changed into *a*, as in Isaiah xvi., 7, *gement etiam nekaim*, the afflicted shall mourn.—See Schindler and Gesenius.

SECTION CXXVI.

Christ heals Ten Lepers.

LUKE xvii. 12—20.

And as he entered into a certain village, there met him ten men who were lepers, who stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that have returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath saved thee.

SECTION CXXVII.

Christ declares the humility of his Kingdom, and the sudden Destruction of Jerusalem.

LUKE xvii. 20, to the end.

And when he was asked by the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward show: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here: or, see there: go not after *them*, nor follow *them*. For as the lightning, that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his own day. But first must he suffer many things, and be rejected by this generation. And as it was in the days of Noah, so shall it be also in the day of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the

flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.

In that day, he who shall be upon the housetop, and his property in the house, let him not come down to take it away: and he who is in the field, let him likewise not return back. Remember Lot's wife. Whoever shall seek to preserve his [selfish] life shall lose the other; and whoever shall sacrifice his [selfish] life shall preserve the other. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the carcase is, there will the eagles be gathered together.

SECTION CXXVIII.

Christ teacheth the true nature of Prayer.

LUKE xviii. 1—9.

And he spake a parable unto them *to this end*, that men ought continually *to pray*, and not to faint; saying, There was in a city a judge, who feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Do me justice against my adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will do her justice, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God do justice to his own elect, who cry day and night unto him, and be very compassionate to them? I tell you that he will

do them justice speedily. Nevertheless, when the Son of man cometh, shall he find faith [prevalent] on the earth ?

SECTION CXXIX.

Parable of the Pharisee and the Publican.

LUKE xviii. 9—15.

And he spake this parable unto certain who trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood by himself and prayed thus : God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not so much as lift up *his* eyes unto heaven, but he smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

SECTION CXXX.

From the conduct of the young Ruler, Christ cautions his Disciples on the dangers of Wealth.

MATT. xix. 16, to the end. MARK x. 17—32.

LUKE xviii. 18—31.

And when he was gone forth, into the way, behold, a certain ruler came, running, and kneeled to him, and asked him, and said unto him, Good Master, what good thing shall I do, that I may have eternal life ? And he said unto him, Why dost thou ask me concerning good ? there is none [perfectly] good but one—that is God : and if thou wilt enter into life, keep the commandments. He saith unto him, Which ? Jesus said, Thou knowest the commandments, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not ; Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself. The young man

answered, and saith unto him, Master, all these things have I observed and kept from my youth up : what lack I yet? Now when Jesus heard these things, he, beholding him, loved him; and Jesus said unto him, Yet lackest thou one thing : if thou wilt be perfect, go thy way, go *and* negotiate thy property so as to give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, *and* follow me.*

But when the young man heard that saying, he was very sorrowful : he went away sorrowful ; for he was very rich, and had great possessions. And when Jesus saw that he was very sorrowful, he looked round about ; and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God ! Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, and they were astonished out of measure among themselves, saying, Who then can be saved? But Jesus looked upon them, and said unto them, The things which are impossible with men, are possible with God. With men this is impossible ; but not with God : for with God all things are possible.

Then answered Peter, and began to say unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore? And Jesus answered, and said unto them, Verily I say unto you, That in the regeneration, when the Son of man shall sit on the throne of his glory, ye also who have followed

* This passage does not necessarily imply that the young man was to renounce all his property, but he was to negotiate it, and turn it into money, or other commodities, so that he should give and distribute it more readily and largely to those poor who stood in need of charity.

me shall sit upon twelve thrones, judging the twelve tribes of Israel. Verily I say unto you, every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, and the Gospel's, and for the kingdom of God's sake, shall receive a hundred fold more, now, in this present time, than houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

SECTION CXXXI.

Parable of the Labourers in the Vineyard.

MATT. XX. 1—17.

For the kingdom of heaven is like unto a man *who is* a householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a shilling a day, he sent them into his vineyard. And he went out about the third hour (nine a.m.) and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again, he went out about the sixth and ninth hour (twelve, and three p.m.), and did likewise. And about the eleventh hour (five p.m.) he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that shall ye* receive. So when the even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour (five p.m.), they received every man a shilling. But when the first came, they supposed that they should have received more; and they likewise received every man a shilling. And when they had received *it*, they

murmured against the goodman of the house, saying, These last have laboured *but* one hour, and thou hast made them equal unto us, who have borne the burden and the heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a shilling? Take what is thine, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thy spirit envious because I am good? So the last shall be first, and the first last: and many are called, but few chosen.*

SECTION CXXXII.

Christ is informed of the Sickness of Lazarus.

JOHN xi. 1—17.

Now a certain *man* was sick, *named Lazarus*, of Bethany, the town of Mary, and her sister Martha. (It was *that* Mary who [afterwards] anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, except for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode [only] two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judæa again. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither

* It appears from this parable, that heaven judges and rewards men by the intent rather than the event. Those who make proper endeavours to get useful employment, and are not so fortunate as other persons in obtaining it, may be as meritorious as the rest, and receive an equal recompense for their good purposes and sad disappointments. It is, in truth, more painful for earnest, honest men to remain idle for want of work than to be arduously engaged in honourable enterprises and profitable labours.

again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in it.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, in order that ye may believe; nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

SECTION CXXXIII.

Christ again predicts his Sufferings and Death.

MATT. XX. 17—20. MARK X. 32—35. LUKE XVIII. 31—35.

And they were in the way going up to Jerusalem; and Jesus took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. And Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed and delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*: for he shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge *him*, and put him to death: and on the third day he shall rise again. And they understood none of these things:

and this saying was hid from them, neither knew they the things which were spoken.

SECTION CXXXIV.

Ambition of the Sons of Zebedee.

MATT. XXI. 20—29. MARK X. 35—46.

Then came to him the mother of Zebedee's children with her sons, James and John, the sons of Zebedee, worshipping him, and desiring a certain thing of him; saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. He saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of my cup, the cup that I drink of; and with the baptism that I am baptized, shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; except to them for whom it is prepared, by my Father.

And when the ten heard it, they began to be much displeased with James and John; and they were moved with indignation against the two brethren. But Jesus said unto them, Ye know that the princes of the Gentiles, who are accounted to be over the Gentiles, exercise dominion over them; so shall it not be among you: but whosoever will be first among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for

SECTION CXXXV.

Two Blind Men healed at Jericho.

MATT. XX. 29, to the end. MARK X. 46, to the end.

LUKE XVIII. 35, to the end.

And Jesus entered and passed through Jericho. And it came to pass, that as he was come nigh unto Jericho, and as he went out of Jericho with his disciples, a great multitude followed him. And, behold, *there were two* blind men sitting by the wayside; [one of whom was] a certain blind man, blind Bartimæus, the son of Timæus, who sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus the Nazarite passeth by. And when they heard that Jesus the Nazarite passed by, they cried out saying, Have mercy on us Jesus, thou Son of David, O Lord, thou Son of David. And the multitude who went before rebuked them, that they should hold their peace. But they cried the more, a great deal, Have mercy on us, O Lord, thou Son of David, have mercy on me. And Jesus stood still, and called them, and *commanded him* [Bartimæus], to be called, and to be brought unto him. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his cloak, rose, and came to Jesus: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And the blind man said to him, Lord, that I may receive my sight—they (both) said to him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and Jesus said unto him, Receive thy sight; thy faith hath saved thee. Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. So their eyes received sight, and they followed him, *glorifying God*: and all the people, when they saw *it*, gave praise unto God.

SECTION CXXXVI.

Conversion of Zacchæus, and the Parable of the Pounds.

LUKE xix. 1—29.

And, behold, *there was* a man named Zacchæus, who was the chief among the Publicans, and he was rich. And he sought to see Jesus, who he was; and could not for the crowd, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered to them ten pounds, and said unto them, Negotiate till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very

little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art a strict man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant, Didst thou know that I was a strict man, taking up that I laid not down, and reaping that I did not sow? wherefore then didst thou not employ my money in traffic, that at my coming I might have required my own with interest? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds. [And he said] Surely I say unto you, That unto every one who stores, shall be given; and from him who stores not, even that he hath shall be taken away. But those mine enemies, who would not that I should reign over them, bring hither, and slay *them* before me. And when *Jesus* had thus spoken, he went before, ascending up to Jerusalem.

SECTION CXXXVII.

The Resurrection of Lazarus.

JOHN xi. 17—47.

Then when *Jesus* came, he found that *Lazarus* had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that *Jesus* was coming, went and met him: but Mary sat in the house. Then said Martha unto *Jesus*, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. *Jesus* saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resur-

rection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall not die for ever. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, who should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then who were with her in the house, and comforted her, when they saw that Mary rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore, again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he is offensive: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. I knew indeed that thou hearest me always: but because of the people who stand by

I said *it*, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that had been dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

SECTION CXXXVIII.

The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.

JOHN xi. 47, 48.

Then gathered the Chief Priests and the Pharisees a council, and said, What are we to do? for this man worketh many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

SECTION CXXXIX.

Caiaphas prophesies.

JOHN xi. 49—53.

And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Do ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not? And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

SECTION CXL.

The Sanhedrim resolve to put Christ to Death.

JOHN xi. 53.

Then from that day forth they took counsel together to put him to death.

SECTION CXLI.

Christ retires to Ephraim, or Ephrata.

JOHN xi. 54.

Jesus therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

SECTION CXLII.

State of the public mind at Jerusalem, immediately preceding the Passover, being the last which Christ attended.

JOHN xi. 55, to the end.

And the Jews' Passover was nigh at hand : and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where he was, he should shew *it*, that they might take him.

SECTION CXLIII.

Christ comes to Bethany, where he is anointed by Mary.

MATT. xxvi. 6—14. MARK xiv. 3—10. JOHN xii. 1—12.

Then Jesus, six days before the Passover came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. And being in Bethany, in the house of Simon the leper, there they made him a supper ; and Martha served ; and Lazarus was one of them that sat at table with him, as he sat at meat. Then came to him a woman, even Mary, and took an alabaster box of ointment, containing a pound of ointment of spikenard, very costly, and she broke the box, and poured *it* on his head, as he sat, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment. But when his disciples saw *it*, there were some that had indignation within themselves, and said, Why was this waste of

the ointment made? For it might have been sold for more than three hundred shillings, and have been given to the poor. And they murmured against her, saying, To what purpose *is* this waste? Then saith one of his disciples, Judas Iscariot, Simon's *son*, who would betray him, Why was not this ointment sold for three hundred shillings, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put therein.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: let her alone: she kept this in preparation for the day of my embalming. For when she poured this ointment on my body, she did *it* preparatory to my burial; she is come aforehand, to anoint my body for the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be mentioned for a memorial of her. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the Chief Priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

SECTION CXLIV.

Christ prepares to enter Jerusalem as its true King.

MATT. xxi. 1—8. MARK xi. 1—8. LUKE xix. 29—36.
JOHN xii. 12—19.

And it came to pass, on the next day, when they drew nigh unto Jerusalem, and were come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed *is* the King of Israel,

that cometh in the name of the Lord. Then sent Jesus forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye are entered into it, straightway ye shall find an ass tied, and a colt tied with her, whereon yet never man sat: loose them, and bring them unto me. And if any *man* say aught unto you, and ask you, Why do you this? Why do ye loose the colt? thus shall ye say unto him, Because the Lord hath need of him: and straightway he will send him hither. All this was done, so that it was fulfilled, which was spoken by the prophet, saying, as it is written, Fear not, daughter of Sion: tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, even a colt the foal of an ass. These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

And the disciples that were sent, went their way, and did as Jesus commanded them, and found the colt even as he had said unto them, tied by a door without, in a place where two ways met; and they loose him. And as they were loosing the colt, certain of them that stood there, even the owners thereof, said unto them, What do ye, loosing the colt? And they said unto them, The Lord hath need of him: even as Jesus had commanded; and they let them go. And they brought the ass and the colt to Jesus; and they cast their garments upon the colt, and they set Jesus thereon; and he sat upon him. The people therefore that were with him when he called Lazarus out of his grave, and raised him from the dead, bore testimony. For this cause the people also met him: for that they heard that he had done this miracle.

PART VI.

From Christ's Triumphant Entry into Jerusalem, to his Apprehension.

SECTION CXLV.

The People meet Christ with Hosannas—Christ approaches Jerusalem.

MATT. xxi. 8—10. MARK xi. 8—11. LUKE xix. 36—41.
JOHN xii. 19.

And as they went, a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples, and the multitudes that went before, and that followed, began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; and cried, saying, Hosanna to the Son of David—Hosanna in the highest. Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

SECTION CXLVI.

Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.

LUKE xix. 41—45.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For

the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

SECTION CXLVII.

Christ, on entering the City, casts the Buyers and Sellers out of the Temple.

MATT. xxi. 10—14. MARK xi. part of verse 11.

LUKE xix. 45, 46.

And Jesus entered into Jerusalem, and into the temple: and when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house is and shall be called the house of prayer; but ye have made it a den of thieves.

SECTION CXLVIII.

Christ heals the Sick in the Temple, and reproves the Chief Priests.

MATT xxi. 14—17.

And the blind and the lame came to him in the temple; and he healed them. And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

SECTION CXLIX.

Some Greeks at Jerusalem desire to see Christ.

JOHN xii. 20—44.

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and requested him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it remaineth single: but if it die [excepting the germ], it bringeth forth much fruit. He who loveth his [selfish] life shall lose the other, and he who disregards his [selfish] life in this world, shall preserve the other in life eternal. If any man would serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die.

The people answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of

the light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: so that the saying of Esaias the prophet was fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they would not believe, because as Esaias said again, They have blinded their eyes, and hardened their heart; that they should not see with *their eyes*, nor understand with *their heart*, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless, among the chief rulers also many believed on him: but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.

SECTION CL.

Christ declares his union with God. JOHN xii. 44, to the end.

Jesus cried and said, He that believeth on me, believeth not on me only, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not [now]: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken from myself only; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

SECTION CLI.

Christ leaves the City in the Evening, and goes to Bethany.

MATT. xxi. 17. MARK xi. 11.

And when he had looked round about upon all things,

and now the even-tide was come, he left them, and went out of the city, into Bethany, with the twelve : and he lodged there.

SECTION CLII.

Christ entering Jerusalem, condemns the Barren Fig Tree.

MATT. xxi. 18, 19. MARK xi. 12—15.

Now on the morrow, in the morning, when they were come from Bethany, as he returned into the city, he hungered. And when he saw a fig-tree in the way, afar off, having leaves, he came to it, if haply he might find any thing thereon : and when he came to it, he found nothing thereon, but leaves only, for it had not a season for figs. Jesus answered and said unto it, No man shall eat fruit of thee hereafter, and he said unto it, Let no fruit grow on thee henceforward for ever. And his disciples heard *it*. And presently the fig-tree withered away.

SECTION CLIII.

Christ again casts the Buyers and Sellers out of the Temple.

MARK xi. 15—18.

And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called the house of prayer for all nations ? but ye have made it a den of thieves.

SECTION CLIV.

The Scribes and Chief Priests seek to destroy Jesus.

MARK xi. 18. LUKE xix. 47, 48.

And he taught daily in the temple. And the Scribes and the Chief Priests, and the chief of the people, heard *it*, and sought how they might destroy him : and could not find what they might do : for they feared him, because all the people were astonished at his teaching, and were very attentive to hear him.

SECTION CLV.

Christ retires in the Evening from the City.

MARK xi. 19.

And when even was come, he went out of the city.

SECTION CLVI.

Remarks on the Barren Fig Tree.

MATT. xxi. 20—23. MARK xi. 20—27.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away! And Peter, calling to remembrance, said unto him, Master, behold the fig-tree which thou didst condemn, is withered away! And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, that if ye have faith [aright], and doubt not, ye shall not only do this *which is done* to the fig-tree, but also whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, it shall be done, he shall have whatsoever he saith. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Therefore I say unto you, What things soever ye desire, when ye pray, believe [aright] that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have aught against any: that your Father also who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

SECTION CLVII.

Christ answers the Chief Priests, who enquire concerning the Authority by which he acted.

MATT. xxi. 23, to the end, and xxii. 1—15. MARK xi. 27, to the end, and xii 1—13. LUKE xx. 1—20.

And it came to pass *that* on one of those days, they

come again to Jerusalem: and when he was come into the temple, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes, and the elders of the people came unto him, as he was teaching, and as he was walking in the temple, and they spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority, to do these things? And Jesus answered, and said unto them, I also will ask you one thing, and answer me, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? was *it* from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, From men; we fear the people; all the people will stone us: for they are all persuaded that John was a prophet. Thus they feared the people: for all *men* counted John, that he was a prophet indeed. And they answered, and said unto Jesus, We cannot tell, whence *it was*. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

Parable of the two Sons.

And he began to speak to them by parables, saying, What think you? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered, and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered, and said, I go, Sir; and went not. Which of these two did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that those who were Publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye when ye had seen *it*, ye believed him not afterwards so as to repent [and reform].

Parable of the Vineyard.

Then began he to speak to the people this parable; hear another parable: There was a certain householder who planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, for a long time. And at the season when the time of the fruit drew near, he sent a servant to the husbandmen, that he might receive from the husbandmen of the fruit of the vineyard. But the husbandmen seized *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and they beat him also, and wounded *him* in the head, and treated *him* shamefully, and sent *him* away empty, shamefully handled. And again he sent a third: and they wounded him also, and cast *him* out. And again he sent another; and him they killed, and many others. And he sent other servants, more than the first, and they beat one and stoned another, and killed another, beating some, and killing some.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. Having yet therefore one son, his well-beloved, he sent him also, last of all, unto them, saying, They will reverence my son. But when the husbandmen saw the son, they reasoned among themselves, and they said among themselves, This is the heir; come let us kill him, and let us seize on his inheritance, that the inheritance may be ours. And they seized him, and cast *him* out of the vineyard, and slew *him*. When therefore the lord of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will come, and will miserably destroy those wicked men, the husbandmen, and will let out *his* vineyard unto other husbandmen, who shall render him the fruits in their seasons.

Jesus saith unto them, Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And when they

heard it, they said, God forbid. And he beheld them, and said, What is this then that is written? Have ye not read this Scripture? Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the chief of the corner: this is the Lord's doing, and it is marvellous in our eyes? And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the Chief Priests and the Scribes and Pharisees had heard his parables, they perceived that he spake of them; and had spoken this parable against them. But when they sought to lay hands on him the same hour, they feared the multitude, because they took him for a prophet: and they left him, and went their way.

Parable of the Marriage Feast.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage feast for his son. And he sent forth his servants to call them that were invited to the wedding: but they would not come. Again, he sent forth other servants, saying, Tell them who are invited, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants, and treated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they who were invited, were not worthy. Go ye therefore into the highways, and as many as ye shall find, invite to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding

garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

SECTION CLVIII.

Christ replies to the Herodians concerning the Tribute Money.
 MATT. xxii. 15—23. MARK xii. 13—18. LUKE xx. 20—27.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they watched *him*, and sent forth unto him certain of the disciples of the Pharisees, with the Herodians, spies, who should feign themselves holy men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And when they were come, they asked him, saying, Master, we know that thou art true, that thou sayest and teachest rightly, neither acceptest thou the person of *any*, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But Jesus perceived their wickedness, and knowing their hypocrisy and craftiness, said, Why tempt ye me, *ye* hypocrites? Shew me the tribute money, bring me a denarius [or Roman shilling], that I may see *it*. And they brought unto him a denarius. And he saith unto them, Whose *is* this image and inscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And they could not take hold of his words before the people: and when they had heard *these words*, they marvelled at his answer, and held their peace; and left him, and went their way.

SECTION CLIX.

Christ replies to the Sadducees concerning the Resurrection.
 MATT. xxii. 23—34. MARK xii. 18—28. LUKE xx. 27—41.

Then came to *him*, the same day, certain of the Sad-

ducees, who deny that there is any resurrection, and say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take and marry his wife, and raise up offspring unto his brother. Now there were with us, for instance, seven brethren: and the first, when he had married a wife, died, and having no issue left his wife unto his brother: and the second took her as wife, and he died childless, and left no children, and the third likewise took her, and in like manner the seven also had her, and they left no children, and died. Last of all, the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of the seven? for they all had her as wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? The children of this world marry, and are given in marriage. In the resurrection they neither marry nor are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels of God who are in heaven. Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.

But as touching the resurrection of the dead, even Moses shewed that the dead are raised: have ye not read that which was spoken to you by God, in the book of Moses, how in the bush God spake unto him, saying, *I am* [now] the God of Abraham, and the God of Isaac, and the God of Jacob? He called Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living; wherefore they are all living to him; ye therefore do greatly err.* Then certain of the Scribes answering said,

* The point of the argument is this—God says *I am* the God of these patriarchs, *now at present they worship me*. If he had said *I was* their God in past times, the case might be different.

Master, thou hast well said. And after that, they durst not ask him any more questions. And when the multitude heard *this*, they were atonished at his teaching.

SECTION CLX.

Christ replies to the Pharisees concerning the Commandments.

MATT. xxii. 34—41. MARK xii. 28—35.

But when the Pharisees had heard that he had put the Sadducees to silence, they also were gathered together. Then one of them who *was* a Lawyer, one of the Scribes, came, and having heard them reasoning together, and perceiving that he had answered them well, asked *him a question*, to test him, and said, Master, which is the first commandment of all? which *is* the great commandment in the law? And Jesus answered and said unto him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is the one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment. And the second is like unto it, *namely*, this, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these. On these two commandments all the law and the prophets depend. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *such question*.

SECTION CLXI.

Christ enquires of the Pharisees concerning the Messiah.

MATT. xxii. 41, to the end. MARK xii. 35—37.

LUKE xx. 41—45.

While the Pharisees were gathered together, Jesus

asked them, saying, What think ye of the Christ [the Messiah]? whose Son is he? They say unto him, *The Son of David*. And Jesus answered, and said unto them, while he taught in the temple, How say the Scribes that the Christ is the Son of David? He saith unto them, How then doth David in spirit call him Lord? For David himself spoke by the Holy Ghost, in the Book of Psalms, saying, The Lord [Jehovah] said to my Lord [Adoni], Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; if David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more *such questions*.

SECTION CLXII.

Christ severely reproves the Pharisees for their pride and hypocrisy.

MATT. xxiii. 1, to the end. MARK xii. 37—41. .
LUKE xx. 45, to the end.

And the common people heard *Jesus* gladly. Then, in the audience of all the people, spake *Jesus* to the multitude, and to his disciples: and he said unto them in his teaching, The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say and do not. Beware of the Scribes, for they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen by men: they love to go in long robes, they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be invoked by men as Rabbi, Rabbi. They devour widows' houses, and for a shew, for a pretence, make long prayers; the same shall receive greater condemnation. But be not ye invoked by men as Rabbi [Teacher], for one is

your Teacher, and all ye are brethren. And invoke no man on earth as your Abba [Father], for one is your Father, who is in heaven. Neither be ye invoked as Marim [Masters], for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater condemnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound [by his oath]! Ye fools and blind: for which is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is bound [by his oath.] Ye fools and blind: for which is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, justice, mercy, and faith: these things ought ye to have done, and not to leave other things neglected. Ye blind guides, who strain out a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside [even] of the cup and of the platter, but within ye are full of extortion and excess. *Thou blind Pharisee,*

cleanse that which is within, before the cup and the platter, and these external things may become purified also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, Scribes and Pharisees, hypocrites! because ye build tombs for prophets, and garnish sepulchres for the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye are witnesses unto yourselves, that ye are the children of them who killed the prophets. And ye will fill up the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the condemnation of hell? For, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye will kill and crucify; and *some* of them ye will scourge in your synagogues, and persecute *them* from city to city: so that on you will come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your Temple will be left by you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

SECTION CLXIII.

Christ applauds the Liberality of the Poor Widow.

MARK xii. 41, to the end. LUKE xxi. 1—5.

And Jesus sat over against the treasury, and he looked up, and beheld how the people cast money into the trea-

sure, and rich men casting their gifts into the treasury : and many that were rich cast in much. And he saw also that there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all these who have cast into the treasury : for all these have of their abundance contributed unto the offerings of God : but she of her penury hath cast in all that she had, *even* all her living.

SECTION CLXIV.

Christ foretells the Destruction of Jerusalem, the End of the Jewish Dispensation, and of the World.

MATT. xxiv. 1—36. MARK xiii. 1—32. LUKE xxi. 5—34.

And Jesus went out, and departed from the temple. And as he went out of the temple, his disciples came to *him* to shew him the buildings of the temple. And as some spoke of the temple, how it was adorned with goodly stones and gifts, they said unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto them, See ye these great buildings? See ye not all these things? *As for* these things which ye behold, Verily I say unto you, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives over against the temple, the disciples, Peter, and James, and John, and Andrew, came unto him privately ; and they asked him, saying, Master, Tell us when shall these things be? and what *shall be* the sign of thy coming, and of the end of the age? What sign shall there be when these things shall come to pass? when all these things shall be fulfilled? And Jesus answering them, began to say unto them, Take heed that no man deceive you, that ye be not deceived. For many shall come in my name, saying, I am the Christ ; and the time draweth near ; and they shall deceive many : go ye

not therefore after them. And ye shall hear of wars and rumours of wars : but when ye shall hear of wars, and rumours of wars, and commotions, be not terrified : see that ye be not troubled, for all *these things* must needs first come to pass, but the end *shall not be immediately*, yet. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places ; and there shall be famines, and pestilences, and troubles, and fearful sights, and great signs shall there be from heaven. All these *are* the beginning of sorrows.

But take heed to yourselves : for before all these, they shall lay their hands on you, and persecute *you*, and they shall deliver you up to the councils ; to the synagogues, in which ye shall be beaten : and into prisons, to be afflicted, and ye shall be brought before rulers and kings for my sake, for a testimony, and they will kill you. And it shall turn to you for a testimony against them. And the Gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, be not anxious beforehand what ye shall speak, neither do ye premeditate : settle *it* therefore in your hearts, not to meditate before, what ye shall answer : but whatsoever shall be given you in that hour, that speak ye : for I will give you a mouth, and wisdom, which all your adversaries shall not be able to contradict or resist : for it is not ye only that speak, but the Holy Ghost.

Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death ; and ye shall be hated by all nations for my name's sake. And then shall many be perverted, and shall betray one another, and shall hate one another. But there shall not a hair of your head perish. In your patience possess ye your souls. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the

love of many shall grow cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, in the holy place, (whoso readeth, let him understand :) and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let those who are in Judæa, flee to the mountains; and let those who are in the midst of it depart out; and let not those who are in the countries enter thereinto. And let him who is on the housetop, not go down into the house, neither enter *therein*, to take anything out of his house; neither let him who is in the field return back to take his clothes. For these are the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled.* But pray ye that your flight be not in the winter, neither on the sabbath day: for in those days shall be great tribulation, and affliction, such as was not from the beginning of the creation of the world which God created, unto this time; no, nor ever shall be. And except that the Lord had shortened those days, no person would be preserved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

And then if any man shall say unto you, Lo here is the Christ; or, lo, *he is* there; believe *him* not: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were*

* The times of the Gentiles are probably the 42 months, representing 1260 years, during which the Gentiles are said to trample in the holy city—Rev. xi. 2.

possible, they shall deceive the very elect. But take ye heed : behold, I have foretold you all things. Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

But in those days, immediately* after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and then they shall see the Son of man coming in the clouds of heaven, with power and great glory. And then shall he send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven, from one end of heaven to the other. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

And he spake to them a parable. Now learn a parable of the fig tree : behold the fig tree, and all the trees ; when her branch is yet tender, and putteth forth leaves, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand, *even* at the doors. Verily I say unto you, that this genera-

* It appears that immediately after the conclusion of the period of the times of the Gentiles, these particular judgments will be succeeded by the greater judgment of mankind. The former are perhaps types of the latter, but are not to be confounded therewith.

tion shall not pass away, till all these things are realized.* Heaven and earth shall pass away, but my words shall not pass away.

SECTION CLXV.

Christ compares the suddenness of his Second Advent to the coming of the Deluge.

MATT. xxiv. 36, to the end. MARK xiii. 32, to the end.

LUKE xxi. 34—37.

But that day and hour no man maketh known, nor the angels who are in heaven, nor the Son, but the Father only. But as the days of Noah *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be grinding at the mill*; the one shall be taken, and the other left. Take ye heed, watch and pray: for ye know not when the time is. Watch, therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken into. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

It therefore concerns a faithful and wise servant, whom his lord hath made ruler over his household, to give them food in due season. Blessed is that servant, whom his

* *Till all these things are realized.* The right interpretation of this difficult passage depends on the meaning of the word *γινωσκειν*. This word sometimes signifies to be, to become, to fulfil, &c.; and sometimes it signifies to be celebrated, to be manifested, or realized. (See Acts iv. 22.) Dr. Robinson, in his Greek dictionary, renders it to *approach*, or *begin to be, to enter on a state or condition*. The signification of the passage may therefore be that in a few years these events predicted by our Lord would be manifested to men and realized by them—the destruction of Jerusalem would become an historic fact—^d the day of Judgment an established tenet.

lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But if an evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink like the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and cut him off, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

SECTION CLXVI.

The Parable of the Wise and Foolish Virgins.

MATT. xxv. 1—14.

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are

going out. But the wise answered, saying, go ye rather to them that sell, and buy for yourselves, lest there be not enough for us and you. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I acknowledge you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

SECTION CLXVII.

Parable of the Servants and the Talents.

MATT. XXV. 14—31.

For the Son of man is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he who had received the one talent came, and said, Lord, I knew thee that thou art a strict man, reaping where thou hast not sown, and gathering where thou hast not strewed : and I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *what is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, didst thou know that I reap where I sowed not, and gather where I have not strewed? Thou oughtest therefore to have employed my money with the exchangers, and *then* at my coming I should have received mine own with interest. Take therefore the talent from him, and give *it* unto him who hath ten talents. For unto every one that stores shall be given, and he shall have abundance ; but from him that stores not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

SECTION CLXVIII.

Christ declares the Proceedings at the Day of Judgment.

MATT. xxv. 31, to the end.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : For I was hungry, and ye gave me food ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed *thee* ? or thirsty, and gave *thee* drink ? When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? Or when saw we thee sick, or in

prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into æonial [age-lasting] fire, prepared for the devil and his angels: for I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into æonial [age-lasting] punishment: but the righteous into æonial [age-lasting] life.

SECTION CLXIX.

Christ retires from the City to the Mount of Olives.

LUKE xxi. 37, 38.

And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for to hear him.

SECTION CLXX.

Christ foretells his approaching Death.

MATT. xxvi. 1, 2. MARK xiv. part of v. 1.

After two days was *the feast* of the Passover, and of unleavened bread. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast* of the Passover, and the Son of man will be betrayed to be crucified.

SECTION CLXXI.

The Rulers consult how they may take Christ.

MATT. xxvi. 3—6. MARK xiv. part of v. 1, and v. 2.

LUKE xxii. 1, 2.

Now the feast of unleavened bread drew nigh, which is called the Passover. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas. And the Chief Priests and Scribes consulted [and] sought how they might take Jesus by subtilty, and craft, and put *him* to death. But they said, Not on the feast *day*, lest there be an uproar among the people: for they feared the people.

SECTION CLXXII.

Judas agrees with the Chief Priests to betray Christ.

MATT. xxvi. 14—17. MARK xiv. 10, 11. LUKE xxii. 3—7.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, unto the Chief Priests, to betray Jesus unto them, and communed with the Chief Priests and captains, how he might betray him unto them. And he said *unto them*, Give me something, and I will deliver him unto you. And when they heard *it*, they were glad, and promised to give him money. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Yea he sought how he might conveniently betray him. And he promised, and sought opportunity to betray him unto them without tumult.

SECTION CLXXIII.

Christ directs two of his Disciples to prepare the Passover.

MATT. xxvi. 17—20. MARK xiv. 12—17. LUKE xxii. 7—14.

And the first day of unleavened bread, when they killed the Passover, his disciples came to Jesus, [and] said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? And he sendeth forth two of his disciples, Peter and John, saying, Go

and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And [he] saith unto them, Go ye into the city to such a man, and behold, when ye are entered into the city, there shall meet you the man, bearing a pitcher of water: follow him into the house where he entereth in. And wheresoever he shall go in, say ye to the good man of the house, The Master saith unto thee, My time is at hand; I will keep the Passover at thy house with my disciples. Where is the guest-chamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room, furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and did as Jesus had appointed them, and found as he had said unto them: and they made ready the Passover.

SECTION CLXXIV.

Christ partakes of his last Passover.

MATT. xxvi. 20. MARK xiv. 17. LUKE xxii. 14—19.
JOHN xiii. 1.

Now before the feast of the Passover, though Jesus knew that his hour was come, that he should depart out of this world unto the Father, yet having loved his own who were in the world, he loved them unto the end. And in the evening he cometh with the twelve. And when the evening was come, and the hour was come, he sat down, and the twelve apostles with him. And he said unto them, I have earnestly desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be perfected in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

SECTION CLXXV.

Christ again reproves the Ambition of his Disciples.

LUKE xxii. 24—28. JOHN xiii. 2—17.
And supper being ended, there was a strife among

them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For which *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

The devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, rose from supper, and laid aside his robes; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou understandest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He who hath been washed, needeth only to wash his feet, to be clean all over: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his robes, and was set down again, he said unto them, Understand ye what I have done unto you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him.

SECTION CLXXVI.

Christ sitting at the Passover, speaks of his Betrayer.

MATT. xxvi. 21—26. MARK xiv. 17—22. LUKE xxii.
21—23. JOHN xiii. 17—31.

If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen: but so the Scripture is fulfilled, He that eateth bread with me, hath lifted up his heel against me. Now I tell you before it come; that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit. And as they sat and did eat, Jesus testified and said, Verily, verily, I say unto you, That one of you, who eateth with me, shall betray me. And, behold, the hand of him that betrayeth me *is* at the table with me. And they began to enquire among themselves, which of them it was, that should do this thing. And they began to be exceeding sorrowful; and began every one of them to say unto him, one by one, Lord, is it I? and another *said*, *Is* it I? And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man indeed departeth, as it was determined, (and) as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples [even John], whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas *Iscariot*, the son of Simon. And after the sop, Satan *was* led into him. Then Judas, who betrayed him,

answered and said, Master, is it I? He said unto him, Thou hast said. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. But some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we need for the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out: and it was night.

SECTION CLXXVII.

Judas goes out to betray Christ, who predicts Peter's Denial of him, and the Danger of the rest of the Apostles.

LUKE xxii. 28—39. JOHN xiii. 31, to the end.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another as I have loved you: that so especially ye love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another. Ye are they who have continued with me in my trials. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat. But I have prayed for thee, that thy faith fail not: and when thou art restored, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock will not crow this day, before that thou wilt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they

said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip : and he that hath no sword, let him sell his cloak, and buy one. For I say unto you, that this that is written must yet be accomplished in me, " And he was reckoned among the transgressors : " for the things concerning me must be consummated. And they said, Lord, here *are* two swords. And he said unto them, It is enough. Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock will not crow till thou hast disowned me thrice.

SECTION CLXXVIII.

Christ institutes the Eucharist.

MATT. xxvi. 26—30. MARK xiv. 22—26. LUKE xxii. 19, 20.
1 COR. xi.

And as they were eating, Jesus took bread, and blessed *it*, and gave thanks, and broke *it*, and gave *it* to the disciples, and said, Take, eat ; this represents my body, which is given and broken for you : this do in remembrance of me. Likewise also he took the cup after supper, and when he had given thanks, he gave *it* to them, saying, Drink ye all of it ; and they all drank of it. And he said unto them, This represents my blood of the new covenant. This cup represents the new covenant in my blood, which is shed for you, [yea] for many, for the remission of sins. This do ye in remembrance of me, as oft as ye drink it. Verily I say unto you, I will drink no more henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom ; in the kingdom of God.

SECTION CLXXIX.

Christ exhorts the Apostles, and consoles them on his approaching Death.

JOHN xiv.

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have discerned him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath discerned me hath discerned the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself only; but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do *it*.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Paraclete, [Advocate, or Comforter],* that he may abide with you

* Christ is himself called a Paraclete (an Advocate, Monitor, or Comforter) in St. John's first epistle; but Christ here pro-

for ever; *even* the Spirit of truth; whom the world cannot receive, because it discerneth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye will see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and will manifest myself to him. Judas, (not Iscariot,) said unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine only, but the Father's, who sent me.

These things have I spoken unto you, being *yet* present with you. But the Comforter, *who is* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I shall not talk much with you: for the prince of this world cometh; but he hath no power against me, except that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

mises to send his disciples another Paraclete, or Comforter, who would never leave them, but abide with them for ever.

SECTION CLXXX.

Christ goes with his Disciples to the Mount of Olives.

MATT. xxvi. 30. MARK xiv. 26. LUKE xxii. 39.

And when they had sung a hymn, he came out, and went, as he was accustomed, to the mount of Olives; and his disciples also followed him.

SECTION CLXXXI.

Christ declares himself to be the True Vine.

JOHN xv. 1—9.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he pruneth it, that it may bring forth more fruit. Now ye are purified through the word which I have spoken unto you. Abide in me, and I will abide in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: but without me ye can do nothing. If a man abide not in me, he is cast forth, as the branches that are withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye [prove yourselves to] be my disciples.

SECTION CLXXXII.

Christ exhorts his Apostles to mutual Love, and to prepare for Persecution.

JOHN xv. 9, to the end; xvi. 1—5.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another

as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father, I have made known unto you. Ye have not only chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should continue: and that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you [especially], that ye love one another. If the world hate you, ye know that it hated me before it *hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had [this] sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which no other man did, they had not had [this] sin: but now have they both seen [the works] and hated both me and my Father. And so is the word fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be perverted. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think at he doeth God service. And these things will they

do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

SECTION CLXXXIII.

Christ promises the Gifts of the Holy Spirit.

JOHN xvi. 5, to the end.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak from himself only; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them,

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy when a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day will you beseech me nothing? Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Have you yet asked nothing in my name? Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in parables: but the time cometh, when I shall no more speak unto you in parables, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and do I not say unto you, that I will beseech the Father for you? For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples said unto him, Lo, now thou speakest plainly, and speakest no parable. Now are we sure that thou knowest all things, and hast no deficiency when any man beseeches thee: by this we believe that thou camest forth from God.* Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

* The disciples being now made acquainted with the great doctrine of Christ's mediatorship, have their faith confirmed, their desires satisfied, and their doubts removed.

SECTION CLXXXIV.

Christ intercedes for all his Followers.

JOHN xvii.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work that thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are from thee. For I have given unto them the words which thou gavest me: and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not only for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition, so that the Scripture is fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the

evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one, as thou, Father, *art* in me, and I in thee ; that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I being in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me : and I have declared unto them thy name, and will declare *it* ; that the love wherewith thou hast loved me may be in them, and I may be in them.

SECTION CLXXXV.

Christ again predicts Peter's denial of Him.

MATT. xxvi. 81—86. MARK xiv. 27—32.

Then saith Jesus unto them, All ye will be perverted because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be perverted because of thee, *yet* will I never be perverted. And Jesus saith unto him, Verily, I say unto thee, That this day, *even* in this night, before the cock crow, thou wilt disown *me*. Jesus said unto him, Verily, I say unto thee,

That this night, before the cock crow twice, thou wilt disown me thrice. Peter spake the more vehemently, [and] said unto him, Though I should die with thee, yet I will not disown thee in anywise, likewise also said all the disciples.

SECTION CLXXXVI.

Christ goes into the Garden of Gethsemane—His Agony there.

MATT. xxvi. 36—47. MARK xiv. 82—48. LUKE xxii. 40—47.

JOHN xviii. 1, 2.

When Jesus had spoken these words, he went forth with his disciples, as he was accustomed to the Mount of Olives; and they came unto a place called Gethsemane, over the brook Cedron, where was a garden, into the which he entered, and his disciples followed him. And Judas also knew the place, for Jesus oftentimes resorted thither with his disciples. Then cometh Jesus with them, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he taketh with him Peter, and James, and John, the two sons of Zebedee, and when he was at the place, he began to be sorrowful, and began to be sore troubled, and to be very depressed. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, and pray that ye enter not into temptation. And he went forward a little; and he was withdrawn from them about a stone's cast, and kneeled down, and fell on his face, and prayed, yea, he fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, Abba, Father, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt; all things *are* possible unto thee; if thou be willing, remove this cup from me: nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, he cometh unto the

disciples, and findeth them sleeping for sorrow ; and said unto them, Why sleep ye? And he saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour? Watch ye, rise and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. And he went away again the second time, and prayed, and spake the same words, saying, O my Father, if this cup may not pass from me except I drink it, thy will be done. And when he returned, he found them asleep again (for their eyes were heavy), neither knew they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples the third time, and he saith unto them, Will you sleep on now and take your rest? it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; behold, he that betrayeth me is at hand.

SECTION CLXXXVII.

Christ is betrayed and apprehended—The Resistance of Peter.
 MATT. xxvi. 47—57. MARK xiv. 43—51. LUKE xxii. 47—54.
 JOHN xviii. 3—12.

And immediately, while he yet spake, cometh Judas one of the twelve, having received a band of men and officers from the Chief Priests and Pharisees, with lanterns, and torches, and weapons, and with him was a great multitude, with swords and staves, from the Chief Priests, and the Scribes and the elders of the people. Now he that betrayed Jesus had given them a sign, saying, Whomsoever I shall kiss, that same is he ; take him, hold him fast, and lead him away safely. And as soon as he was come, [he] went before them, and drew near unto Jesus to kiss him. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him. And Jesus said unto him, Companion, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?

Jesus, therefore, knowing all things that should come

upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus the Nazarite. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus the Nazarite. Jesus answered, I have told you that I am *he*: If therefore ye seek me, let these go their way. So that the saying which he spake was fulfilled, Of them whom thou gavest me have I lost none.

Then came they, and laid their hands on Jesus, and took him. When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And, behold, one of those who were with Jesus, and stood by him, even Simon Peter, having a sword, stretched out *his* hand, and drew his sword, and struck a servant of the High Priest's, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, Suffer ye even thus far. And he touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into its place, the sheath: for all they that [now] take the sword, will perish by the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled [which prophesy] that thus it must be? The cup which my Father hath given me, shall I not drink it?

In that same hour, Jesus answered and said unto the Chief Priests and captains of the temple, and to the multitudes, and the elders, who were come to him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, ye stretched forth no hands against me, and took me not: but the Scriptures must be fulfilled; and this is your hour, and the power of darkness. But all this was done, so that the Scriptures of the prophets were fulfilled. Then all the disciples forsook him and fled.

PART VII.

From the Apprehension of Christ to the Crucifixion.

SECTION CLXXXVIII.

Christ is taken to Annas, and to the Palace of Caiaphas the High Priest.

MATT. xxvi. 57. MARK xiv. 51—54. LUKE xxii. 54.
JOHN xviii. 12—15.

Then the band, and the captain, and officers of the Jews took Jesus and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, and Annas sent him bound to Caiaphas, who was the High Priest that same year. Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people. And there followed him a certain young man, having a linen cloth cast about *his body*; and the young men laid hold on him: and he left the linen cloth, and fled from them unclothed. And they that had laid hold on Jesus, took him and led *him* away to Caiaphas the High Priest, and brought him into the High Priest's house: and with him were assembled all the Chief Priests, and the elders, and the Scribes.

SECTION CLXXXIX.

Peter and John follow their Master to the house of the High Priest.

MATT. xxvi. 58. MARK xiv. 54. LUKE xxii. 55,¹
JOHN xviii. 15, 16.

And Simon Peter followed Jesus, afar off, unto the High Priest's palace, and *so did* another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest. But Peter stood at the door without. Then went out that other disciple, who was known unto the High Priest, and spake unto her that kept the door, and brought in Peter. And when they had kindled a fire in the midst

of the hall, and were set down together, Peter sat down among them, and warmed himself at the fire; and sat with the servants, to see the end.

SECTION CXC.

Christ is first examined, and condemned in the House of the High Priest.

MATT. xxvi. 59—67. MARK xiv. 55—65.

JOHN xviii. 19—25.

The High Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask those who heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers who stood by, gave Jesus a blow [with the palm of his hand], saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Then the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none agreeing: for many bore false witness against him, but their witness agreed not together. At the last came two false witnesses, and bore false witness against him, saying, This man said, and we heard him say, I am able to destroy the temple of God, and to build it in three days. I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their evidence agree together.

And the High Priest arose, and stood up in the midst, and asked Jesus, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ [the Messiah], the Son of the Bless-

ed? I adjure thee by the living God, that thou tell us whether thou be the Christ [the Messiah], the Son of God. Jesus saith unto him, Thou hast said: I am: Moreover I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. And they all condemned him to be guilty of death.

SECTION CXCI.

Christ is struck, and insulted by the Soldiers.

MATT. xxvi. 67, 68. MARK xiv. 65. LUKE xxii. 63—66.

And the men that held Jesus mocked him, and smote *him*: and some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. Then did they spit in his face, and buffeted him; and others smote *him* [with the palms of their hands or with rods.] And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? Prophecy unto us, thou Christ, who is he that smote thee? And many other things spake they blasphemously against him.

SECTION CXCII.

Peter's first denial of Christ, at the fire in the Hall of the High Priest.

MATT. xxvi. 69, 70. MARK xiv. 66—69. LUKE xxii. 56, 57.
JOHN xviii. 17, 18, and 25—28.

Now Peter sat without in the palace: and as Peter was beneath in the palace, there cometh one of the maids of the High Priest: (the damsel that kept the door) unto Peter, [and] beheld him as he sat by the fire, and when she saw Peter warming himself, she earnestly looked upon him, and said, This man was also

with him. And she said, And thou also wast with Jesus of Nazareth, of Galilee. Art not thou also *one* of this man's disciples? He saith, I am not. And he denied him before *them* all, saying, I know not what thou sayest. Woman, I know him not. I know not, neither understand I what thou sayest. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the High Priest, being kinsman to him whose ear Peter had cut off, saith, Did I not see thee in the garden with him? Peter then denied again. And he went out into the porch; and immediately the cock crew.

SECTION CXCIIL.

Peter's second Denial of Christ, at the Porch of the Palace of the High Priest.

MATT. xxvi. 71, 72. MARK xiv. 69, part of ver. 70.
LUKE xxii. 58.

And when he was gone out into the porch, after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And another *maid* saw him, and began to say to them that stood by, This *person* was also with Jesus of Nazareth. This is *one* of them. And again he denied with an oath, I do not know the man.

SECTION CXCIIV.

The Day of the Crucifixion. Peter's third Denial of Christ, in the Room where Christ was waiting among the Soldiers till the dawn of day.

MATT. xxvi. 73, to the end. MARK xiv. 70, to the end.
LUKE xxii. 59—62.

And about the space of one hour after, another confidently affirmed, saying, Of a truth this *person* also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And, shortly after, they

that stood by came, and said again to Peter, Surely thou also art *one* of them, for thou art a Galilæan, and thy speech agreeth *thereto*; thy speech betrayeth thee. Then began he to curse and to swear, *saying*, I know not the man; I know not this man of whom ye speak. And immediately while he yet spake, the second time the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he had said unto him, Before the cock crow, thou wilt deny me thrice. Before the cock crow twice, thou wilt deny me thrice. And when he thought thereon, he went out, and wept bitterly.

SECTION CXC.V.

Christ is taken before the Sanhedrim, and condemned.

MATT. xxvii. 1. MARK xv. part of ver. 1. LUKE xxii. 66.
to the end.

And straightway in the morning, as soon as it was day, all the Chief Priests held a consultation with the elders of the people, and the Scribes, and the whole sanhedrim, [and] took counsel against Jesus to put him to death. And they led him into their sanhedrim, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also question *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou therefore the Son of God? And he said unto them, Ye say it, I am. And they said, What need we any further witness? for we have heard from his own mouth.

SECTION CXC.VI.

Judas declares the Innocence of Christ.

MATT. xxvii. 8—11. ACTS i. 18, 19.

Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us?

see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself; and falling headlong, he burst in the midst, and all his bowels gushed out. This man had purchased a field by the reward of iniquity, and it was known to all the inhabitants of Jerusalem, so that this field was called in their (Hebrew) idiom, Akeldama—the field of blood. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and paid them for the potter's field, to bury strangers in. Wherefore that field was called Akeldama, the field of blood, unto this day. Then was fulfilled that which was spoken by Zechariah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

SECTION CXC VII.

Christ is accused before Pilate, and is by him also declared to be innocent.

MATT. xxvii. 2 and 11—15. MARK xv. 1—6. LUKE xxiii. 1—5. JOHN xviii. 28—39.

And the whole multitude of them arose, and bound Jesus, and when they had bound him, they led *him* away from Caiaphas, unto the hall of judgment: and delivered him to Pontius Pilate the governor; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: so that the saying of Jesus was fulfilled, which he spake, signifying what death he should die.

And they began to accuse him, saying, We found this ~~man~~ perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a King. Then Pilate entered into the judgment-hall again, and called Jesus. And Jesus stood before the governor: and the governor asked him saying, Art thou the King of the Jews? and he answering said unto him, Thou sayest it. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the Chief Priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, and said unto him, Thou sayest it, I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is the truth? And when he had said this, he went out again to the Jews, and saith unto the Chief Priests and to the people, I find no fault in this man, I find in him no fault *at all*. And the Chief Priests accused him of many things: but when he was accused by the Chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him not to any word. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing: insomuch that the governor marvelled greatly.

SECTION CXCVIII.

Christ is sent by Pilate to Herod.

LUKE xxiii. 5—13.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate had heard of

Galilee, he asked whether the man was a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him for a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the Chief Priests and Scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

SECTION CXCIX.

Christ is brought back again to Pilate, who again declares him innocent.

MATT. xxvii. 15—21. MARK xv. 6—12. LUKE xxiii.
13—20. JOHN xviii. 39.

And Pilate, when he had called together the Chief Priests and the rulers of the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is established against him. I will therefore chastise him, and release *him*.

Now at *that* feast the governor was accustomed to release unto the people one prisoner, whomsoever they desired. And they had then a notable prisoner, called Barabbas, who *lay* bound with them that had made insurrection with him, and who had committed murder in the insurrection. And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them. (For of necessity he must release one unto them at the feast.)

Therefore, when they were gathered together, Pilate said unto them, Ye have a custom that I should release

unto you one at the Passover : whom will ye that I release unto you? Barabbas, or Jesus, who is called Christ? will ye therefore that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him. But the Chief Priests and elders persuaded the multitude that they should ask for Barabbas, that he should rather release Barabbas to them, and destroy Jesus. And they cried out all at once, saying, Away with this man, and release unto us Barabbas : who for a certain sedition made in the city, and for murder, was cast into prison.

SECTION CC.

Pilate three times endeavours again to release Christ.

MATT. xxvii. 21—23. MARK xv. 12—14. LUKE xliii.
20—23. JOHN xviii. 40.

Pilate, the governor, therefore, willing to release Jesus, answered, [and] spake again to them, and said unto them, Which of the two will ye that I release unto you? They said, Barabbas. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. And Pilate answered and said again unto them, What will ye then that I shall do with Jesus who is called Christ? him whom ye call the King of the Jews? And they cried out again, Crucify him! and they all say unto him, Crucify him! crucify him! Let him be crucified. Then Pilate said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him : I will therefore chastise him, and let him go. And they cried out the more exceedingly, Crucify him. Let him be crucified. And they were earnest with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

SECTION CCI.

The Jews imprecate the Punishment of Christ's Death upon themselves.

MATT. xxvii. 24, 25.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

SECTION CCII.

Pilate releases Barabbas, and delivers Christ to be crucified.

MATT. xxvii. 26—30. MARK xv. 15—19. LUKE xxiii. 24—25. JOHN xix. 1—16.

And so Pilate, willing to content the people, gave sentence that it should be as they required. And he released unto them Barabbas, him that for sedition and murder was cast into prison, whom they had desired. Then Pilate therefore took Jesus, and scourged him; and when he had scourged him, he delivered Jesus to their will, to be crucified. Then the soldiers of the governor took Jesus, and led him away into the common hall, called Prætorium; and they called together the whole band of soldiers. And they stripped him, and they put on him a scarlet cloak; yea, they clothed him with a purple robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, [and] did him homage, and mocked him, and began to salute him, saying, Hail, King of the Jews; and they smote him with their hands. And they spit upon him, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the Chief Priests, therefore, and officers saw him, they cried

out saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above ; therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down on the judgment-seat in a place which is called the Pavement, but in the Hebrew, Gabbatha. And it was the passover's preparation, and about the sixth hour, [or six a.m. according to the Roman reckoning] :* and he

* It is probable that St. John here used the Roman reckoning of days and hours, which resembled our own, (according to Townsend,) and commenced their circle at midnight. The other Evangelists used the Jewish reckoning of days and hours, which commenced their circle about sunset. This diversity of reckoning, expositors have often failed to perceive, and consequently have gone into great technicalities and perplexities.

I have a strong persuasion that, according to the Gospel history, Christ took his last Passover toward the commencement of the *fifth* day of the Jewish week, which extended from our Wednesday evening to Thursday afternoon. In this day of the Passover of the Jews, there was full moon—light shining all night ; and the population of Jerusalem, from the highest to the lowest, was all in commotion, at the celebration of their national festival. During the night, or early morning, of this Passover day, Christ was tried and condemned ; he was delivered up by Pilate at six in the morning thereof, and he was crucified at nine in the morning thereof, and he expired on the cross at three in the afternoon, after which he was buried.

saith unto the Jews, Behold, your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar. Then he delivered him therefore unto them to be crucified.

SECTION CCIII.

Christ is led away from the Judgment-Hall of Pilate to Mount Calvary.

MATT. xvii. 31, 32. MARK xv. 20, 21. LUKE xxiii. 26—33. JOHN xix. part of ver. 16 and ver. 17.

And they took Jesus, and led *him* away. And after that they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And he, bearing his cross, went forth into a place which is called in the Hebrew, Golgotha, or skull-place. And as they led him away, as they came out, they found a man of Cyrene, Simon by name: yea, they laid hold upon one Simon, a Cyrenian, who passed by,

Now St. John (who, as I say, used the Roman reckoning) includes the Jewish Passover's Preparation day of the Sabbath, in the Roman day to which he refers; though, according to the Jewish reckoning, it did not commence till the evening thereof. In the same way, he says it was the sixth hour of the morning (according to the Roman reckoning), when it was the first hour according to the Jewish reckoning of the other Evangelists, who tell us that Christ was crucified three hours after, at the third hour of the morning, or what we term 9 a.m.

The Jewish Passover's Preparation day, which, like all the days of the Jews, began in the evening, could not be their Passover day, because it succeeded the Passover; neither could it be their Sabbath, because it preceded the Sabbath.

The other Evangelists tell us that, according to the Jewish reckoning, when the evening of the Passover day was come, the Passover's preparation of the Sabbath commenced. This Preparation day is what the Jews called their *sixth day*, extending from Thursday evening till Friday afternoon. Then their *seventh day*—their Sabbath—commenced, extending from Friday evening to Saturday afternoon, at the last part of which their week concluded.

Thus I conceive our Lord, according to his own prediction, lay three nights and three days buried in the earth; namely, Thursday night, Friday night, and Saturday night; and Friday

coming out of the country, the father of Alexander and Rufus; him they compelled to bear his cross, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus, turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bore, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if it fares thus with the green tree, how will it fare with the dry? And there were also two other malefactors led with him to be put to death.

SECTION CCIV.

Christ arrives at Mount Calvary, and is crucified.

MATT. xxvii. 33, 34, 37. MARK xv. 22, 23, 26, 28.

LUKE xxiii. 33, 38. JOHN xix. 18—23.

And they bring him to the place Golgotha. And when they were come to the place called Golgotha, or Calvary, that is to say The place of the skull, they gave him vinegar to drink, mingled with gall; and when he had tasted *thereof*, he would not drink. And they gave him to drink wine mingled with myrrh: but he received it not. So when they were come to the place which is called Calvary, there they crucified him, and two others with him, on either side one; even the malefactors, one on the right hand, and the other on the left; and Jesus in

morning, Saturday morning, and Sunday morning, which being on the third day, he rose again. This view appears to myself, and a few other critics, capable of demonstration, as a matter of Biblical truth and historic science.

But while I maintain this theory as the only one which will satisfactorily reconcile the statements of the Evangelists on this point, I have no wish to disturb the venerable ecclesiastical custom of celebrating the death of Christ on Good Friday, though it may be a day after the fact. The grand purpose of the church is that the fact itself should be devoutly impressed on the hearts of people at that sacred season.

the midst. So the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And Pilate wrote the title, and the superscription of his accusation, and set up over his head his accusation written in Hebrew, and Greek, and Latin, and put it on the cross. And the writing was in letters of Hebrew, THIS IS JESUS THE KING OF THE JEWS; and Greek, JESUS THE NAZARITE, THE KING OF THE JEWS; and Latin, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city. Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

SECTION CCV.

Christ prays for his Murderers.

LUKE xxiii. part of ver. 34.

Then said Jesus, Father, forgive them; for they know not what they do.

SECTION CCVI.

The Soldiers divide and cast Lots for the Raiment of Christ.

MATT. xxvii. 35, 36. MARK xv. 24, 25. LUKE xxiii. part of ver. 34. JOHN xix. 23, 24.

And they crucified him. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and [they took] also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. And they parted his garments, and cast lots on [one of them] who should take it. So the Scripture was fulfilled, that was spoken by the prophet, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And it was the third hour [nine a.m.], and they crucified him. And, sitting down, they watched him there.

SECTION CCVII.

Christ is reviled when on the Cross.

MATT. xxvii. 39, 45. MARK xv. 29—33. LUKE xxiii. 35, 36, 37.

And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ [the Messiah], the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And they that passed by reviled him, [and] railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking *him*, with the Scribes and elders, said, among themselves, He saved others; cannot he save himself? If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they who were crucified with him reviled him; yea the thieves, who were crucified with him, cast the same in his teeth.

SECTION CCVIII.

Christ, when dying, shows mercy to the Penitent Thief.

LUKE xxiii. 39—44.

And one of the malefactors who were hanged, railed on him, saying, If thou be the Christ, save thyself, and us. But the other [having repented] answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise.

SECTION CCIX.

Christ commends his mother to the care of John.

JOHN xix. 25, 26, 27.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas [or Alphaeus], and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

SECTION CCX.

The Death of Christ, and its attendant circumstances.

MATT. xxvii. 45, 52, 54—57. MARK xv. 33—42. LUKE xxiii. 44—50. JOHN xix. 28—38.

And when the sixth hour was come, and it was about the sixth hour [or twelve at noon], there was darkness over all the land until the ninth hour [or three in the afternoon], and the sun was darkened. And at, or about, the ninth hour [or three in the afternoon], Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, to what hast thou abandoned me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. After this, Jesus knowing that all things were now accomplished, so that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of helal, or vinegar: and straightway one of them ran, and took a sponge, and filled *it* with vinegar, and fastened *it* on a reed of hyssop, and put *it* to his mouth, and gave him to drink. The rest said, Let it be; let us see whether Elias will come to save him, or come to take him down. When Jesus therefore had received the vinegar, he said, It is finished. Jesus, when he had cried again with a loud voice, said, Father, into thy hands I commend my spirit: and having said thus, he bowed his head, and expired, and yielded up, and dismissed his spirit. And, behold, the veil of the temple was rent in two, in the midst, from the top to the bottom; and the earth did

quake, and the rocks rent ; and the graves were opened. Now when the centurion who stood over against him, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, when he so cried out, and expired, they feared greatly, saying, Truly this man was the Son of God ; yea, he glorified God, saying, Certainly, this was the righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and many women that followed him from Galilee, stood afar off, beholding these things, among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome, the mother of Zebedee's children, who also, when he was in Galilee, followed him, and ministered unto him ; and many other women, who came up with him unto Jerusalem.

The Jews therefore, because it was the preparation-day, that the bodies should not remain on the cross on the sabbath-day (for that sabbath-day was a high-day), besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs : but one of the soldiers, with a spear, pierced his side, and forthwith came thereout blood and water. And he that saw *it* bore record, and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done, so that the Scripture was fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

PART VIII.

From the Death of Christ till his Ascension into Heaven.

SECTION CCXI.

Joseph of Arimathea, and Nicodemus bury the Body of Christ in the preparation day commencing on Thursday evening.

MATT. xxvii. 57—61. MARK xv. 42—47. LUKE xxiii. 50—55. JOHN xix. 38, to the end.

And after this, when the even was come, because it was the preparation-day, that is, the day before the sabbath, there came a rich man of Arimathæa, a city of the Jews, named Joseph. He was an honourable counsellor, and a good man, and a just; who also himself waited for the kingdom of God; being a disciple of Jesus, but secretly, for fear of the Jews, and he had not consented to their counsel and conduct: This *man* came and went in boldly unto Pilate, and requested the body of Jesus, [and] besought Pilate, that he might take away the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead? And when he knew *it* from the centurion, Pilate gave him leave; and Pilate commanded the body to be delivered, and he gave the body to Joseph. And he bought fine linen, and he came therefore, and took down the body of Jesus. And when Joseph had taken the body, he wrapped it in a clean linen cloth. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds *weight*. Then took they the body of Jesus, and wrapped it in clean linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, [belonging to Joseph], and [Joseph] laid it in his own new tomb, which he had hewn in stone out of the rock, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation *day*; for the sepulchre was nigh at hand.

And that day was the preparation, and the sabbath drew on; and he rolled a great stone to the door of the sepulchre, and departed.

SECTION CCXII.

Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the Body of Christ was laid.

MARK XV. 47. LUKE XXIII. 55.

And Mary Magdalene, and Mary the mother of Joses, beheld where Jesus was laid. And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

SECTION CCXIII.

The Women from Galilee hasten to return home before the Sabbath began, to prepare Spices.

LUKE XXIII. 56.

And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment.

SECTION CCXIV.

Mary Magdalene and the other Mary continue to sit opposite the Sepulchre.

MATT. XXVII. 61.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

SECTION CCXV.

The Jewish Sabbath (commencing on Friday evening) being come, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre.

MATT. XXVII. 62, to the end.

Now the next day [the Sabbath] that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come

by night, and steal him away, and say unto the people, He is risen from the dead: so the last deception will be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

SECTION CCXVI.

The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices, to anoint the Body of Christ.

MARK xvi. 1.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him.

SECTION CCXVII.

The Morning of Sunday, or Easter Day—Mary Magdalene, the other Mary, and Salome, leave their homes very early to go to the Sepulchre.

MATT. xxviii. 1. MARK xvi. part of ver. 2. JOHN xx. part of ver. 1.

And after the sabbath, very early in the morning, on the first day of the week, while it was yet dark, as it began to dawn, towards the first day of the week, went Mary Magdalene and the other Mary. They came to the sepulchre, to see the sepulchre.

SECTION CCXVIII.

After they had left their homes, and before their arrival at the Sepulchre, Christ rises from the Dead.

MATT. xxviii. 2, 3, 4.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

SECTION CCXIX.

The Bodies of many come out of the Graves, and go to Jerusalem.

MATT. xxvii. part of ver. 52, and ver. 53.

And many bodies of the saints who slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

SECTION CCXX.

Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the stone rolled away.

MARK xvi. part of ver. 2, and ver. 3, 4. JOHN xx. part of ver. 1.

And they said among themselves, at the rising of the sun, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: yea, they saw the stone taken away from the sepulchre, though it was very great.

SECTION CCXXI.

Mary Magdalene leaves the other Mary and Salome to tell Peter.

JONH xx. 2.

Then [Mary Magdalene] runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

SECTION CCXXII.

Salome and the other Mary, during the absence of Mary Magdalene, enter the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.

MATT. xxviii. 5—8. MARK xvi. 5—8.

And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. But the angel answered and said unto the women, Fear ye not: be not affrighted; for I know that ye seek Jesus, of Nazareth, who was crucified: he is not here: for he is risen, as he said. Come near, see the place where the Lord lay;

behold the place where they laid him. But go your way, quickly, tell his disciples, and Peter, that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him, as he said unto you; lo, I have told you.

SECTION CCXXIII.

Salome, and the other Mary, leave the Sepulchre.

MATT. xxviii. 8. MARK xvi. 8.

And they went out quickly from the tomb, with fear, and fled from the tomb; for they trembled, and were amazed: neither said they anything to any man; for they were afraid: and with great joy, they did run to tell his disciples.

SECTION CCXXIV.

Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre.

JOHN xx. 3—11.

Peter therefore went forth, and that other disciple [John], and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

SECTION CCXXV.

Mary Magdalene, having followed Peter and John, remains at the Sepulchre after their departure.

JOHN xx. part of ver. 11.

But Mary stood without, at the sepulchre, weeping.

SECTION CCXXVI.

Mary Magdalene looks into the Tomb, and sees two Angels.

JOHN xx. part of ver. 11, ver. 12, 13, and part of ver. 14.

And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing.

SECTION CCXXVII.

Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he had risen.

MARK xvi. 9. JOHN xx. part of ver. 14 and ver. 15—18.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons; and [she] knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Hold me not; for I am not yet to ascend to my Father: but go to my brethren, and say unto them, I shall ascend unto my Father and your Father, and to my God and your God.

SECTION CCXXVIII.

Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome, and the other Mary—Christ appears to the three Women.

MATT. xxviii. 9, 10. JOHN xx. 18.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. And as [the women] went to tell his disciples,

behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

SECTION CCXXIX.

The Soldiers, who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.

MATT. xxviii. 11—16.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the Governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

SECTION CCXXX.

The second Party of Women from Galilee, who had brought their Spices on the Evening previous to the Sabbath, arrive after the Departure of the others, and find the Stone rolled away.

LUKE xxiv. 1, 2, 3.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

SECTION CCXXXI.

Two Angels appear to them also, assuring them that Christ was risen, and reminding them of his foretelling this fact.

LUKE xxiv. 4—10.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining

garments : and, as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye him that liveth among the dead? He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

SECTION CCXXXII.

Mary Magdalene unites her Testimony to that of the Galilean Women.

MARK xvi. 10. LUKE xxiv. 10.

It was Mary Magdalene who went and told them that had been with him, as they mourned and wept ; and Joanna, and Mary *the mother* of James [also went], and other *women that were* with him, who told these things unto the apostles.

SECTION CCXXXIII.

The Apostles are still incredulous.

MARK xvi. 11. LUKE xxiv. 11.

And they, when they had heard that he was alive, and had been seen by her, believed not. And their words seemed to them as idle tales, and they believed them not.

SECTION CCXXXIV.

Peter goes again to the Sepulchre.

LUKE xxiv. former part of ver. 12.

Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves.

SECTION CCXXXV.

Christ appears to Peter.

LUKE xxiv. latter part of ver. 12. 1 COR. xv. 5.

And after that, Jesus was seen by Peter, and [Peter] departed, wondering in himself at that which was come pass.

SECTION CCXXXVI.

Christ appears to Cleopas and another Disciple, going to Emmaus.

MARK xvi. 12. LUKE xxiv. 13—33.

And, behold, after that, he appeared in another form, unto two of them, as they walked, and went into the country. For two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-score furlongs, and they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they did not recognise him. And he said unto them, What manner of communications *are* these that ye have one with another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came saying, That they had also seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

Then he said unto them, O foolish ones, whose hearts are slow to believe all that the prophets have spoken. Did it not behove Christ to suffer all these things, and then to enter into his glory? And he began and expounded to them from Moses and all the prophets, in all the Scriptures, the things concerning himself. And

they drew nigh unto the village, whither they went : and he behaved as though he would have gone further. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed *it*, and broke, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures ?

SECTION CCXXXVII.

Cleopas and his Companion return to Jerusalem, and assure the Apostles that Christ had certainly risen.

MARK xvi. 13. LUKE xxiv. 33, 34, 35.

And they rose up the same hour, and went and returned to Jerusalem, and found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known by them in breaking of bread. Thus they told it to the rest, but they believed them not.

SECTION CCXXXVIII.

Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of the Resurrection Body, and blesses them.

LUKE xxiv. 36—44. JOHN xx. 19—24.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, as they thus spake ; and Jesus stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled ? and why do anxieties arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones,

as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet, and his side. Then were the disciples glad, when they saw the Lord. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any food? And they gave him a piece of a broiled fish, and of a honeycomb. And he took *it*, and did eat before them. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

SECTION CCXXXIX.

Thomas is still incredulous.

JOHN xx. 24, 25.

But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

SECTION CCXL.

Christ appears to the Eleven, Thomas being present.

MARK xvi. 14. JOHN xx. 26—30

And after eight days again, his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and examine my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief

and hardness of heart, because they believed not them who had seen him after he was risen.

SECTION CCXLI.

Christ appears to a large number of his Disciples on a Mountain in Galilee.

MATT. xxviii. ver. 16, 17, and part of ver. 18. 1 COR. i. 15, 16.

Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some had doubted. And Jesus came and spake unto them. After that he was seen by above five hundred brethren at once.

SECTION CCXLII.

Christ appears again at the Sea of Tiberias—His conversation with Peter.

JOHN xxi. 1—25.

After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and in this manner he shewed *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and [John and James] the *sons* of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing. And when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any food? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes.

Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *about him*, (for he was unclothed,) and did cast himself into the sea. And the other disciples came in a little vessel,

dragging the net with fishes, (for they were not far from land, but as it were two hundred cubits.) As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three : and although there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him, the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following; who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. Then went this saying abroad among

the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true.

SECTION CCXLIII.

Christ appears to his Apostles at Jerusalem, and commissions them to convert all nations.

LUKE xxiv. 44—50. ACTS i. 4, 5.

And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the Prophets, and *in* the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the Promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

SECTION CCXLIV.

*Christ leads out his Apostles to Bethany, gives them their final Commission, blesses them, and ascends up visibly into Heaven—*from whence he shall come to judge the Living and the Dead.

MATT. xxviii. part of ver. 18, 19, 20. MARK xvi. 15, to the end. LUKE xxiv. 50, to the end. ACTS i. 6—13.

And he led them out as far as Bethany. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom

to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath placed under his own power. But ye shall receive the power of the Holy Ghost coming upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And he spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, go ye into all the world, and teach all nations, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; and, lo, I am with you always, *even* unto the end of the world. Amen.

So then, after the Lord had spoken to them these things, he lifted up his hands and blessed them. And it came to pass, while he blessed them, while they beheld, he was parted from them; he was taken up; and carried up into heaven; and a cloud received him out of their sight: he was received up into heaven, and sate on the right hand of God. And they worshipped him. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem with great joy, from the mount called Olivet, which is from Jerusalem a sabbath day's journey; and were continually in the temple, praising and blessing God. And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

SECTION CXLV.

St. John's Conclusion to the Gospel History of Jesus Christ.
JOHN xx. 30, 31. xxi. 25.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book ; yea, there are also many other things which Jesus did, the which if they should be written every one, I suppose that the world could not receive the books that should be written.* But these are written, that ye

* The sentence in the last paragraph of St. John's Gospel, relating to the multitude of books which might have been written concerning the life of Christ, has been translated in different senses by various scholars. Some critics agree with the authorised version, in supposing that St. John here used a strong oriental hyperbole, or exaggeration, such as was sometimes employed by Jewish writers of that period, when they wished to convey an idea of immensity. Other critics (including myself) think that such a supposition is erroneous and perilous ; and they believe that so pure and truthful a writer as St. John, did not here indulge in any extravagant figures of speech, but that he asserted a true fact truly.

I conceive, therefore, that St. John did not intend to say, that if all the particulars of Christ's life, words, and works, were described, the world would not be able to contain the written records thereof. But he indicates, that in this case they would be so voluminous, that the world, the community of men and nations, could not receive or comprehend so great a mass of evangelical narratives.

When we consider that about one third of the whole gospel history, is occupied in minutely describing only one week, that being the last week of Christ's life, preceding his resurrection, it appears that if the other weeks of his life had been recorded with similar minuteness, the biographic history of our Saviour, would have occupied at least a hundred volumes, as large as the entire Bible. And it is quite clear that the majority of mankind, does not possess either capacity or leisure, to become well acquainted with such enormous memorials, and to grasp and analyze their various contents.

With respect to the right interpretation of this passage, the Greek word *choreo* which the authorised version here renders *contain*, is in four places of the same version of the New Testament, rendered *receive*. It is likewise so rendered by Origen, Grotius, Whitby, Wynn, Wakefield, Harwood ; and they are countenanced by a great multitude of authorities that need not here be mentioned.

might believe that Jesus is the Christ, the Son of God ;

It likewise appears highly probable, for several critical reasons, that the sentence at the end of St. John's 20th chapter, and that at the end of his 21st chapter, were originally connected, and afterwards became dislocated. I have, therefore, recombined them in one concluding paragraph of the utmost practical importance.

In this proceeding, I am confirmed by Townsend, Greswell, and the ever-amiable, sagacious Erasmus, who thus joins these two sentences together, at the close of his commentary on St. John's Gospel. "If a man should go about to tell all the things which Jesus said and did, everything by itself, an immeasurable sort of books would be made thereof. But so much is written as sufficeth to the obtaining of salvation. Therefore the rest is, that believing these, and sticking to the steps and ways of Jesus, we labour diligently to get the reward of immortal life." (Bishop Udal's translation, 1548.)

It is indeed the highest interest and duty of man to believe in Jesus Christ—to cherish true faith in him, and obedience to him, as the divine Mediator, Saviour, and Redeemer of our sinful race. For there is no other name under heaven given among men whereby we must be saved, but Jesus Christ. True faith in him, evinced by conformity to his example and his commandments, should be the main object of rational ambition and labour. This, indeed, is divine in itself, and it gives the Christian nothing less than a participation of the divine nature. It surpasses the highest excellences of all secular wisdom and virtue. It excels the brightest achievements of genius, or wealth, or power. So transcendent is its majesty, so imperishable its glory, so perfect its happiness, that all human speculations and exploits become insignificant in comparison—vain, futile, and unprofitable.

The evidences in favour of the divine truth and inspiration of the Gospels, and the other books of holy Scripture, appear to me perfectly convincing and irrefragable. Those evidences are so numerous, yet so harmonic, that they cannot be refuted. They are distinguished as internal, external, spiritual, moral, prophetic, historic, ecclesiastical, ethnical, mythologic, metaphysical, analytic, comparative, philological, and critical. Any one of these departments of biblical evidences, when thoroughly investigated, gives strong support to the faith of a Christian. But the convergence of so many different kinds of evidences, from so many different quarters, to the same central result, appears like a clenching demonstration of the truth of revelation. If there are any chances at all in the case, they are a million to one in favour of the believer. That such a marvellous harmony and correspondence of different and independent evi-

and that believing, ye might have life through his name.
Amen.

dences, from the spheres of time, nature, and art, should exist in confirmation of an imposture, is the most improbable of all improbabilities. Well said Sir Isaac Newton, "A little knowledge may lead the mind from Christianity, but a little more will lead it back." Verily, he who believes Christianity, shews far less credulity than he who disbelieves it. For although Christianity has been and is exposed to the blasts of criticism and the storms of scepticism, yet it always survives their attacks, and grows stronger by their antagonisms.

Not only is this Christianity true, but it is infinitely important, and indispensable to the welfare and happiness of men and nations. It presents to our view the divinest model of character and conduct, the divinest plan for the education and salvation of immortal souls, without which they are exposed to ruin both here and hereafter. This same Christianity has now stood the test of ages, and these facts have been evinced over and over. So far from being outgrown by the progress of science and discovery, it is still an immense distance in advance of our highest attainments. Yes, Christianity has proved itself to be essentially connected with all the best aspirations, sympathies, and interests of humanity, and every form of individual and social improvement. If right is to conquer wrong, effectually and permanently, it will be by the sign of the cross, and nothing less sacred. The chief existing evils, the plagues of imposture, injustice, intemperance, and war, are mainly owing to the want of Christianity among those who call themselves Christians, but who are not. Senators and philanthropists are justly striving to reform abuses, and supply defects. But every human remedy for the wrongs and woes of mankind, will be found abortive without this celestial remedy. God has declared, that the salvation of man in this world and the next, shall be procured through the mediation of his own Son. And he will overturn, overturn, overturn, until He shall come whose right the kingdom is.

CONCLUSION.

I have now concluded this Monotessaron, or union of the four Gospels, as the word monotessaron imports, (being derived, as most of my readers are aware, from the Greek *monos*, one, and *tessara*, four ; or Latinized, *tessera*). It forms (as I have said) a portion of a great Biblical Revision of all the books of Holy Scripture, in an amended version and chronologic order, which has mainly occupied the last twelve years of my life, notwithstanding almost sleepless sufferings and numerous discouragements. The multitude of corrections in this published portion—this combined harmony of the Gospels, (amounting to above 400 important emendations) sufficiently proves the expediency of a similar revision of the entire Scriptures. A Revised Version of the whole Bible, comprising a correct orthodox translation and a correct chronologic order, does not yet exist, and it is the greatest desideratum in universal literature. But such a work is not likely to appear, unless more liberal encouragement is bestowed on such enterprises ; for the men who are adequate to its right execution are few, and they are little patronized or aided in their noble efforts to perform the highest services to mankind.

This one small volume, even this Improved Monotessaron, is a *complete authentic Gospel history of Christ*, and it contains the sum and substance of the divinest wisdom ever vouchsafed to the world, illustrated by its divinest example. The value of such a work is altogether inestimable. The worth of the whole mass of merely secular literature is as nothing in comparison.

It would be a pleasing and beneficial task, to trace the history of Christ after his ascension to heaven, according to the accounts of his various manifestations and operations, which appear in the Acts, the Epistles, and the Revelation. But I must not here enter on this grand and lofty theme, as it belongs to those books of Scripture which I may yet be privileged to elucidate, by the same kind Providence that has enabled me to accomplish what has been already done.

My Improved Monotessaron has been published under the conviction that it affords a more *complete authentic Gospel history of Christ*, than can be found in any other book whatsoever. Other works of this nature exist, and possess various merits; but they are defective, either in respect to the combined text, the chronologic arrangement, or the correct version. Now, though this Improved Monotessaron does not pretend to perfection, yet it fearlessly challenges comparison with any published competitors, in these three essential qualifications. Those who have felt the want of a complete authentic Gospel Life of Christ, and sought in vain to obtain it, will best know how to appreciate the value of this publication.

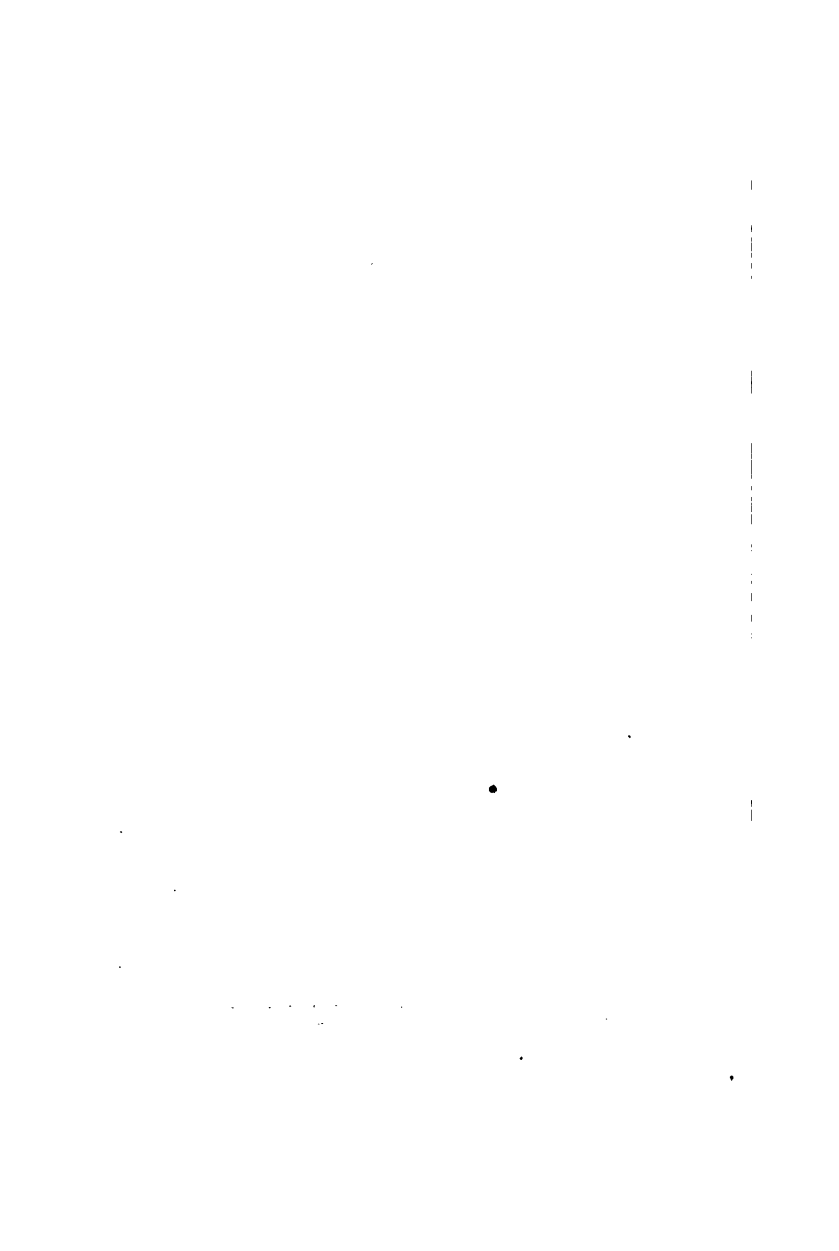
As there is ample reason to convince us, that the Word of God is full of truth and wisdom, so, we suppose that, when its text and translation are correct, this truth and wisdom are duly manifested. I have, therefore, in this, and all my biblical versions of the books of the Old and New Testaments, endeavoured to give a rendering, not unworthy of the divine intelligence and inspiration—a rendering free from those obscurities and improprieties, indelicacies and contradictions, which have marred too many versions, and produced too many scepticisms. I have endeavoured to reduce to a minimum, those numerous mistranslations of Scripture, which have formed the most fruitful sources of doubts and incredulities.

But it is plain that neither my translation, nor any other translation, that has existed, or can exist, will be absolutely

perfect, or satisfy the student of truth in every particular. This is owing to the infinite fallibility and variety of human opinions. Let not my readers complain of this inevitable diversity of ideas, but rather make the best of that which must be. I trust, however, they will agree with me in the great majority of my revisions; and they may alter in the margin, those particulars which they may suppose to be erroneous. So may they bring this work as near as possible to the standard of their conscientious convictions, when supported by sufficient authorities.

FRANCIS BARHAM.

Bath; November, 1861.



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